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**An Ka Bamanankan Kalan:
Beginning Bambara**



Charles Bird
John Hutchison
Mamadou Kanté

Indiana University
Linguistics Club
1977

Jeff Sharpe

teacher: Ladi Sako 1984

Indiana Univ. Bloomington, IN

AN KA BAMANANKAN KALAN:

INTRODUCTORY BAMBARA

Charles Bird

John Hutchison

Mamadou Kanté

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IU Linguistics Club
310 Lindley Hall
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an ka bamanankan kalan

Corps de la Paix

Bamako

(Bambara Text)

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PEACE CORPS
BAMAKO, MALI



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FOREWORD

There has been a long felt need in Peace Corps training programs in Mali for a complete set of Bambara teaching materials. This basic text and the accompanying texts on Agriculture and Poultry were designed to respond to that need. These Bambara lessons were prepared in late 1972 and early 1973 under non-personal services contract No. PC-180-No.20 between the authors and Peace Corps Mali. The ensemble is designed to provide a large quantity of teaching materials in a well-organized fashion, which can be easily adapted to the Bambara needs of any given program in Mali.

We have tried to avoid any theoretical prejudice in either the applied or the descriptive linguistic realm in hopes that the results may be useful to anyone supervising their use. We have, therefore, tried to include a full spectrum of language lesson devices, many of which have been used successfully by the Peace Corps in recent years. Thus, the various distinct elements of this text have been printed separately so that this master text will lend itself to adaptation, selection and rejection.

Foreword to the Third Edition

The original edition of this text was produced for the Peace Corps by John Hutchison and Mamadou Kanté. It was reproduced in a small quantity (circa 100 copies) in Bamako in 1972. It was substantially revised with the assistance of Charles Bird and reproduced in small quantity (100 copies) in two volumes of ten lessons each by the African Studies Center, Indiana University.

The Third Edition includes some modifications and corrections in the text, although in principle it remains much the same as the Second Edition.

We thank the editors of the Linguistics Club for their efforts in making this Third Edition.

C.S.B.
M.K.

July 1976

TO THE STUDENT :

This basic Bambara course is composed of twenty separate units. Each of the regular units contains the following elements:

- *- PROVERB
- CYCLES
- *- MAJOR DIALOGUES
- *- PRACTICE DIALOGUES
- EXERCISES
- *- TEXTS (SHORT)
- *- EXPLANATORY NOTES (CULTURAL and GRAMMATICAL)
- *- VOCABULARY
- *- ASSIGNMENTS
- (VISUAL AIDS)

The starred items are the ones that should concern you the most - in other words, nearly all the elements are important and should be used. The cycles and the exercises are mainly for pedagogical purposes for the coordinator and the teachers, but these may also be useful to you for reviewing and practicing.

The new material of a given unit is contained in the dialogues and texts. We have tried to make these elements as practical and as relevant as possible. The translations that accompany them are not literal translations but rather are what we judge to be adequate English correspondences to the Bambara. As such they give you, in our opinion, the meaning of what is being said in Bambara, but do not necessarily reveal the structure of the Bambara being translated, nor the literal translation of the Bambara words used. In other words, it is best not to match the Bambara word for word with the English translation.

Literal translations of all the words used in a given unit are provided in the vocabulary section of that unit. New structures and new idioms are fully broken down and explained in the explanatory notes section of each unit.

The explanatory grammatical notes will be most meaningful to you after you have been taught the unit which the notes explain. Reading ahead and trying to learn it all from the notes will probably only confuse you. After being taught a given unit, read the notes once or twice, but don't be worried if certain parts of them seem too technical for you at that time. They are quite comprehensive and may confuse you if you have only been very briefly exposed to the structures they describe. Wait until you've gone several units further in class, then

in reviewing go back to the notes from prior units and they will at that time probably make more sense to you.

The assignments that are found at the end of each unit are mainly task-oriented exercises that involve the use of Bambara in properly fulfilling them. These are designed to insure at least a minimal use of Bambara outside of class. Outside of class is where most of your learning should take place, which means that how well you learn Bambara is really up to you and depends on how much you use your Bambara in real situations.

AUX COORDONNATEURS ET AUX INSTRUCTEURS

Ce texte de Bambara a été développé pour répondre aux besoins du Corps de la Paix au Mali en ce qui concerne la formation de ses volontaires en langue Bambara. Etant donné que ce texte sera employé surtout pour les stages qui auront lieu en République du Mali, son orientation est basée sur le milieu malien. Nous espérons donc que l'emploi de ce texte pourra contribuer non seulement à la formation en langue Bambara, mais aussi à la formation culturelle des stagiaires du Corps de la Paix. Le succès de ce texte dans ces deux domaines dépendra de vous, les "guides culturels."

Nous suggérons que tous les stagiaires n'ayant pas de notions de la langue Bambara au préalable, étudient ces unités de base d'abord, avant d'entamer d'autres textes Bambara. Notre but en rédigeant ce texte est de fournir une grande quantité de bons matériels d'une façon bien organisée, qui permette aux coordonnateurs et instructeurs de choisir et adapter selon les besoins du programme. Cela pourra suffir pendant les longs stages intensifs de Bambara. En même temps nous avons essayé de toucher tous les points importants et pertinents de l'apprentissage de cette langue.

Les notes d'explication et les traductions sont en anglais, puisque nous voulions faciliter la tâche du stagiaire américain. Ceci permet aussi à ce texte d'être employé pour un stage dans lequel le Bambara est enseigné avant le français, ou bien pour un stage qui est uniquement Bambara.

L'ordre et le contrôle de ces 20 unités sont basés sur notre conception de la difficulté de la grammaire bambara. Evidemment, ceci est arbitraire. De toute façon, chaque unité contient les éléments suivants, dans l'ordre indiqué:

- proverbe
- cycles
- dialogues
- textes
- exercices
- notes
- vocabulaire
- devoirs ("assignments")

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UNIT - I

- Introduction
- The Bambara Alphabet
- The Sound System
- New Sound Practice
- Repetition Drills
- Tone in Bambara
- Tone Recognition Practice

INTRODUCTION

The geographical area in which the Bambara language is spoken and understood may be said to extend as far north as Mopti in Mali; as far west as eastern Senegal, Gambia and Guinée; as far east as Central Upper Volta and the north of Ghana; and as far south as Abidjan in the Ivory Coast. The people that make up the majority of the population of the core area of this large geographical expanse are called the Bambara in the northeastern section of it, Dyula in the southern and southeastern sections, and Maninka, Malinke or Mandinka in the western section of the core. This core area tends from Ségou, Mali, in the north, well down into northern Ivory Coast.

Disregarding the proliferation of terms and titles, it is important to note that basically the same language is spoken and understood by all of these peoples. In addition, they recognize a largely common history and share it quite proudly. However, the foreign visitor, having learned the dialect of one region, will not automatically understand all of the others. When outside of the region in which he learned his variety of the language, the foreigner may be frustrated to find that he is always understood, but that he does not always understand what is being said to him.

Peace Corps volunteers in Mali have for the most part been concentrated around the northeastern section of the core area, among the Bambara peoples. In addition, the variety of the language spoken around the city of Bamako in that northeastern region is the one chosen by the Government to be used in their Bambara literacy program which is being implemented by the Ministry of Education. This dialect is also the most widely understood throughout the area. For these and other reasons, we have chosen to represent the Bamako dialect of Bambara in this language text.

The phonetic orthography in which the Bambara in this text is written is that of the alphabet that was adopted in 1967 by the members of the Commission Technique du Bambara for use in the functional literacy program in the Republic of Mali.

The alphabet is as follows:

THE CONSONANTS

LETTERS	English approximate	French approximate	Bambara example	translation of example
b	<u>b</u> ig	<u>b</u> eau	baba	"man's name"
d	<u>d</u> og	<u>d</u> irect	daba	"hoe"
j	<u>j</u> udge	----	jele	"axe"
f	<u>f</u> ool	<u>f</u> emme	fali	"donkey"
g	<u>g</u> ull	<u>g</u> arçon	galama	"ladle"
h	<u>h</u> ere	----	hakili	"mind"
k	<u>k</u> anvas	<u>k</u> ontent	kalo	"mouth"
l	<u>l</u> og	<u>l</u> arge	boli	"run"
m	<u>m</u> an	<u>m</u> al	malo	"rice"
n	<u>n</u> ote	<u>n</u> euf	mônô	"milk"
ny	<u>ny</u> annual	<u>ny</u> mignon	nyô	"millet"
ŋ	<u>ŋ</u> ing	<u>ŋ</u> anglais	ŋôni	"thorn"
p	<u>p</u> ile	<u>p</u> ar	pan	"jump, fly"
r	----	----	baara	"work"
s	<u>s</u> aw	<u>s</u> eau	sènè	"farming"
sh	<u>sh</u> oe	<u>sh</u> arbon	shè	"chicken"
t	<u>t</u> op	<u>t</u> ant	tò	"the rest"
c	<u>c</u> hurch	<u>c</u> had	cè	"man"
w	<u>w</u> oman	<u>w</u> est	wari	"money"
y	<u>y</u> outh	<u>y</u> ourt	yan	"here"
z	<u>z</u> ebra	<u>z</u> èbre	zan	"man's name"

There are no true equivalents to the Bambara *r* in English or French. The English /*r*/ is generally a liquid sound, and the French /*r*/ is a velar *r* pronounced in the back of the mouth. The Bambara /*r*/ on the other hand is a tapped sound that may sometimes sound like a /*d*/ to the ear. It is quite similar to the /*r*/ found in Spanish. The Bambara /*r*/ is pronounced by tapping the tip of the tongue against the ridged area of the roof of the mouth, right behind the front teeth. /*r*/ occurs infrequently at the beginning of words.

THE BAMBARA R

Bambara example	meaning
rò	"in, to"
ramata	"woman's name"
bara	"recipient"
bere	"stick"
bèrè	"gravel"
biran	"parent-in-law"
bòrè	"sack"
buru	"trumpet, pipe"

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THE VOWELS

letter	English approximate	French approximate	Bambara example	translation of example
a	<u>f</u> ather	ba <u>s</u>	baba	"man's name"
e	ba <u>t</u> e	rega <u>r</u> der	jele	"axe"
è	be <u>t</u>	pè <u>r</u> e	sènè	"farming"
i	bea <u>t</u>	vi <u>t</u> e	misi	"cow"
o	boa <u>t</u>	au	bolo	"hand, arm"
ò	bo <u>u</u> ght	bo <u>t</u> te	bòlò	"post, stake"
u	boo <u>t</u>	bo <u>u</u> t	mur <u>u</u>	"knife"

All of the Bambara vowels may also occur long. These will be represented by doubling the vowel involved. When the open vowels (ò and è), with accents, occur as long vowels, the accent is only placed on the first member of the doubled pair. Long vowels do not occur at the ends of words except for a very few cases, e.g. bèè, "all".

LONG VOWELS

letter	Bambara example	meaning
aa	naani	"four"
ee	feere	"sell"
èè	fèènè	"extend"
ii	miiri	"think"
oo	foori	"achieve"
òò	wòrò	"six"
uu	duuru	"five"

All of the Bambara vowels may also occur as nasalized vowels. In the official Bambara orthography nasalization is represented by an n immediately following the vowel. The /n/ is not pronounced but merely nasalizes the preceding vowel.

NASALIZED VOWELS

letter	Bambara example	meaning
an	ban	"end"
en	den	"child"
èn	bèn	"meet"
in	bin	"grass"
on	don	"day"
òn	bòn	"spill"
un	dun	"deep"

In Bambara, unlike in English, it is possible for a nasal consonant to occur in word initial position immediately preceding another consonant. In these cases, the resultant consonant cluster may be referred to as a prenasalized consonant. The pronoun meaning "I" in Bambara is a syllabic nasal, n, which we will always write as n'. This n' will often occur before other consonants in word initial and sentence initial positions. Though it will always be written n', it will not always be pronounced as an /n/ since its pronunciation will be in part determined by the consonant immediately following it. When pronounced, a syllabic nasal has no vowel preceding it and so should not ever be pronounced like "in".

n' is pronounced m before the consonants p,b,f and m.

n' is pronounced n before the consonants t,d,s and n.

n' is pronounced ŋ before the consonants k and g.

The following chart provides examples of the full range of possible prenasalized consonants in Bambara.

PRENASALIZED CONSONANTS

clusters	practice syllables			
np	npan	npòròn	npogi	npiya
nb	nban	nbòn	nba	nbu
nf	nfyena	nfirin	nfa	
nt	ntan	ntòn	nta	nto
nd	ndan	ndòn	nda	ndu
ns	nsan	nsòn	nso	nsi
nk	nkan	nko	nku	nki
ng	ngan	ngòn	ngu	ngèn

There are two nasal consonants in Bambara which are difficult for the American to hear and reproduce, since they never occur in word-initial position. The nasals /ŋ/ (as in the final consonant of the word "sing") and /ny/ (as in the word "onion") are quite common in Bambara and will warrant a good deal of practice on your part.

NY IN WORD-INITIAL POSITION

symbol	Bambara example	meaning
ny	nyaga	"nest"
ny	nyereku	"chop"
ny	nyègèné	"urine"
ny	nyimi	"chew"
ny	nyò	"millet"
ny	nyun	"load"

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ŋ IN WORD-INITIAL POSITION

symbol	Bambara example	meaning
ŋ	ŋana	"hero, brave"
ŋ	ŋènyè	"itch"
ŋ	ŋòmò	"tree bark"
ŋ	ŋunu	"beehive"
ŋ	ŋòmi	"small, flat cake"
ŋ	ŋaniya	"will"

LISTENING AND REPEATING PRACTICE

In establishing the distinctive sounds of a language, linguists often use the "minimal pair". These are pairs of words that differ only by one distinctive characteristic such as vowel quality, vowel length, etc. The English pair bet : bat constitutes a minimal pair, since the two words are identical except for the difference in the vowel. The following sets of minimal pairs in Bambara are designed to give you listening and repeating practice, and to get you used to sound differences and distinctions that are not as often made in English as in Bambara. These should be practiced outside of class as well as in class. At this point, the sounds are more important than the meanings. In these examples, tone has not been taken into account, nor are the meanings complete.

MINIMAL PAIRS: e / è

Bambara ex.	e meaning	Bambara ex.	è meaning
nege	"desire"	nègè	"metal"
ce	"thanks" (part)	cè	"between"
gen	"to stab"	gèn	"chase"
geren	"to cork"	gèrèn	"dry up"
gere	"horn"	gèrè	"approach"
kele	"jealous"	kèlè	"quarrel"
feere	"sell"	fèerè	"means"
je	"gourd"	jè	"white"
bere	"side"	bèrè	"enough"
den	"child, fruit"	dèn	"tse-tse fly"
dege	"teach, learn"	dègè	a Malian food
sebe	"ronier", type of tree	sèbè	"serious, true"

MINIMAL PAIRS: o / ò

o		ò	
Bambara ex.	meaning	Bambara ex.	meaning
bon	"house, room"	bòn	"pour out"
ko	"thing"	kò	"book"
don	"day"	dòn	"dance"
fo	"greet"	fò	"say"
bolo	"arm"	bòlò	"stake"
bo	"excrement"	bò	"bamboo"
jo	"right"	jò	"net, hammock"
koro	"drinking bowl"	kòrò	"old"
foro	"field"	fòrò	"penis"
soni	"load a weapon"	sòni	"a while"
kolon	"mortar"	kòlòn	"well"
nogo	"intestine"	nògò	"manure"
kogo	"wall"	kògò	"salt"

MINIMAL PAIRS: VOWEL NASALIZATION

non-nasalized		nasalized	
Bambara ex.	meaning	Bambara ex.	meaning
bò	"bamboo"	bòn	"pour out"
ko	"thing"	kon	"door"
ba	"mother"	ban	"end"
fa	"fill"	fan	"egg"
sa	"snake"	san	"year"
da	"mouth"	dan	"seed"
fò	"say"	fòn	"fontanel"
si	"hair"	sin	"breast"
kuw	"tails"	kunw	"heads"
dò	"a certain"	dòn	"know"

MINIMAL PAIRS: VOWEL LENGTH

short		long	
Bambara ex.	meaning	Bambara ex.	meaning
bara	"recipient"	baara	"work"
daba	"ink"	daaba	"domestic animal"
bari	"to plaster"	baari	"wrestling"
kari	"Sunday"	kaari	"bus"
wòlò	"yellow"	wòlò	"flow slowly"
nònò	"milk"	nònò	"pure honey"
gala	"indigo"	gaala	"oyster"
kòri	"to get someone's attention by touching"	kòori	"cotton"
nòrò	"glue"	nòorò	"aureole"
fèrè	"village center"	fèerè	"means"
bè	(auxiliary verb)	bèe	"all"

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TONE

Bambara is a tone language, which means that Bambara words can be distinguished from each other by relative pitch of the voice as well as by consonants and vowels. There are many pairs of words in Bambara which have exactly the same consonants and vowels, but, being pronounced with different tones, they have different meanings. For example:

so "house" is a HIGH tone word
so "horse" is a LOW tone word
(The underlined vowel indicates that the word has a low tone.)

We will not place any great emphasis on the mastery of tone in Bambara in this course. What is important for the student is to listen to the teacher and try to reproduce as best as possible the manner in which he pronounces Bambara words and sentences. For those who wish to understand more fully how the tones operate in Bambara sentences we offer the following brief summary.

Words in Bambara have one of two possible tones which we call HIGH and LOW. These tones must be remembered in the same way as the consonants and vowels that distinguish words from each other. Throughout the text we will represent LOW tones by underlining the first vowel of the word. HIGH tone words will be unmarked.

When words are combined in phrases and sentences, the tones change. The following rules will help you to understand what changes are taking place.

RULE ONE

A high tone word following a high tone word will have the same level of pitch.

so kelen "one house" (---)
jiri kelen "one tree" (----)

RULE TWO

A low tone word following a high tone word will occur on a lower level of pitch.

so fila "two houses" (-__)
jiri fila "two trees" (--__)

RULE THREE

A high tone word following a low tone word will rise slightly in pitch.

so kelen "one horse" (_--)
muso kelen "one woman" (__--)

RULE FOUR

A low tone word which is followed by another low tone word will rise in pitch. We can say that the last part of a low tone word becomes a high tone when that low tone word is followed by another low tone word. In a word of one syllable the tone will be rising. In a word of two or more syllables, the last syllable will become high.

<u>so</u> <u>fila</u>	"two horses"	(/ _ _)
<u>mu</u> <u>so</u> <u>fila</u>	"two women"	(_ ^ _ _)
<u>na</u> <u>ma</u> <u>sa</u> <u>fila</u>	"two bananas"	(_ _ ^ _ _)

RULE FIVE

In a sequence of three tones: HIGH LOW HIGH, the second high tone will not be as high as the first.

<u>so</u> <u>fila</u> tè	"It's not two houses"	(^ _ _ -)
<u>jiri</u> <u>fila</u> tè	"It's not two trees"	(^ ^ _ _ -)

SUMMARY

The above five rules account for all Bambara sentence intonation patterns resulting from the combination of tones on words. Low tones may be said to condition two important changes: 1) they cause low tone words that precede them to rise, as described by RULE FOUR, and 2) they seem to pull the level of intonation down, creating a terracing effect, as described by RULE FIVE.

THE COMPOUND RULE

Bambara is a language with a rich system of compound nouns. Many new expressions are created through the use of this process. In writing Bambara compound nouns are written as one word. The tone of these compounds, however, does not follow the above rules. The tonal behavior of noun compounds in Bambara can be described as follows: The first word in a compound retains its original tone. The last word in a compound becomes high tone.

<u>so</u>	"house"	plus	<u>mògò</u>	"person"	becomes (^ ^ ^)
<u>nègè</u>	"iron"	plus	<u>so</u>	"horse"	becomes (_ _ ^)

Some adjectival modifiers of nouns also follow the compound rule, e.g.:

<u>nègèso</u>	(_ _ ^)	bicycle
<u>nègèso nyuman</u>	(_ _ _ ^ ^)	good bicycle
<u>nègèso nyumanba</u>	(_ _ _ _ ^)	very good bicycle

TONE (CONTINUED)

THE DEFINITE ARTICLE

The definite article in Bambara is expressed by a low tone following the noun and its modifiers. This will have the same effect as if the noun were followed by a low tone word. That is, definite low tone nouns will rise in tone. With definite high tone nouns, following high tone words will occur on a slightly lower level of pitch, just as if there were a low tone word intervening between them, e.g.:

<u>muso</u> _tè	It's not the woman.	(_ - -)
	as opposed to	
<u>muso</u> tè	It's not a woman.	(_ _ -)
<u>jiri</u> _tè	It's not the tree.	(- - -)
	as opposed to	
<u>jiri</u> tè	It's not a tree.	(- - -)

The uses of the definite article are not the same as those in either English or French. As situations arise in the lessons, the particular use of the definite article will be described in the notes. For the most part one can say that in the great majority of affirmative, declarative sentences, the nouns in those sentences will be definite.

VOWEL CONTRACTIONS AND TONE

When a vowel is contracted with another vowel, the tone of the contracted vowel will remain. In rapid speech in most dialects what will happen is the following: If the first vowel is a high tone and the second vowel a low tone, the contracted vowel will be pronounced as a high tone, but following high tone words will appear on a slightly lower level of pitch, e.g.:

A ye a kè "He did it" will always be contracted to A y'a kè

which will have the pitch pattern (_ - -), where the pronoun a is pronounced as a high tone and the following high tone verb kè is pronounced on a slightly lower level of pitch.

THE TONE OF AUXILIARIES

The verbal auxiliaries (bè, tè, ye, ma, ka) are basically high tone. When, however, they are preceded by a low tone word and followed by a high tone word, they become in many dialects, low tone, e.g.:

Nin ye so ye.	"This is the horse."	<u>Ye</u> remains high because so is low.
(_ - / -)		
Nin ye so ye.	"This is the house."	<u>Ye</u> becomes low because nin is low and so is high.
(_ _ - -)		

This phenomenon can be used to help you determine the tones of new words. If you are looking for the tone of a new noun, you can put it in the following frame:

Nin ye _____ ye. This is a _____ .

By listening to what happens to the auxiliary ye, you will be able to determine the tone of the noun following it. If ye is pronounced on a high pitch, the following noun will be low. If ye is pronounced low, the following noun will be high.

If you are looking for the tone of a new verb, you can put it in the following frame:

A bè _____ . It/He is _____ ing.

Again if you hear a low pitch on bè, the verb will be high tone. If you hear bè as a high tone, the following verb will be low tone.

UNIT - II

Foli - greetings

Nsiirin: Dòon^o dònì kònònì_bè nyaga_da

Greetings (basic)

Parts of the day

Personal pronouns

Yes/no questions: wa

Interrogative di

Contractions

CYCLE 1

Instructeur: Employer les dessins 1, 2, & 3 pour enseigner ce cycle ainsi que pour la révision de ce cycle.

M-1 nba male response
nse female response

C-1 A: I ni sògòma. Good morning.

B: Nba (Nse).

M-2 Nba, i ni sògòma.

Nse, i ni sògòma.

C-2 A: I ni sògòma.

B. Nba, i ni sògòma.

A: Nba.

Instructeur: Employer les dessins numéros 4, 5, & 6 pour l'enseignement et la révision des échanges suivants. Commencer par la salutation du moment. Ne pas essayer d'enseigner toutes les quatre parties de la journée à la fois.

M-3 Nba, i ni tilen. Good day (around noon).

Nse, i ni tilen.

Nba, i ni wula.

Good afternoon.

Nse, i ni wula.

Nba, i ni su.

Good evening.

Nse, i ni su.

C-3 A: I ni tilen.

B: Nba, i ni tilen.

A: Nba.

CYCLE 1 (Continued)

C-4 A: I ni wula.

B: Nba, i ni wula.

A: Nba.

C-5 A: I ni su.

B: Nba, i ni su.

A: Nba.

CYCLE 2

M-1 Tòorò tè

I'm fine.

Tòorò_si tè.

I'm very fine.

C-1 A: I (aw) ka kènè wa?

How are you (pl.)?

B: Tòorò (si) tè.

Instructeur: Éviter les explications par traduction. Employer le dessin 10 pour l'échange suivant.

M-2 Tòorò t'u la.

They are fine.

Tòorò_si t'u la.

They are very fine.

C-2 A: Somògòw ka kènè wa?

How is the family?

B: Tòorò (si) t'u la.

Instructeur: Continuer en vous servant des dessins 7, 8, 9, et 10.

C-3 A: I denw ka kènè wa?

How are your children?

B: Tòorò (si) t'u la.

C-4 A: I ka denbaya_ka kènè wa?

How is your family?

B: Tòorò_si t'u la.

M-3 Tòorò t'a la.

He (she) is fine.

Tòorò_si t'a la.

He (she) is very fine.

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CYCLE 2 (Continued)

- C-5: A: I muso ka kènè wa? How is your wife?
B: Tòorò (si) t'a la.
- C-6: A: I cè ka kènè wa? How is your husband?
B: Tòorò (si) t'a la.
- C-7: A: I den ka kènè wa? How is your child?
B: Tòorò (si) t'a la.

Instructeur: Maintenant introduire la question avec dun? à la place de la question avec wa? Commencer toujours la série par la question avec wa?

- C-8: A: I denw dun? And what about your children?
B: Tòorò (si) t'u la.
- C-9: A: I ka kènè wa?
B: Tòorò (si) tè.
A: I muso dun?
B: Tòorò (si) t'a la.
A: I denw dun?
B: Tòorò (si) t'u la.
A: Musa dun?
B: Tòorò (si) t'a la.

CYCLE 3

Instructeur: En vous servant des dessins 3, 5, 6, et 11 dans les différentes combinaisons, travailler et enseigner les échanges suivantes.

- M-1: Hèrè dòròn. Very well. (Peace only)
- C-1: A: Hèrè sira wa? Did you sleep well?
B: Hèrè dòròn.
- C-2: A: I ni sògòma.
B: Nba, i ni sògòma.
A: Hèrè sira wa?
B: Hèrè dòròn.

CYCLE 3 (Continued)

- C-3 A: Hèrè_tilenna wa? Did you spend the day well?
 B: Hèrè_dòròn.
- C-4 A: Hèrè_bè? How is everything?
 (Is there peace?)
 B: Hèrè_dòròn.
- C-5 A: I ni su.
 B: Nba, i ni su.
 A: Hèrè_tilenna wa?
 B: Hèrè_dòròn.

Instructeur: Eviter de toujours être celui qui entame les salutations. Echanger souvent les rôles avec vos élèves. Ils doivent être capables de répondre et de saluer. Eliminer les expressions anglaises et françaises dans la salle de classe. Essayer d'employer systématiquement et régulièrement plusieurs des expressions suivants. En employant ces expressions, rendre clairs leur emploi et fonction. Commencer par quelques-unes seulement.

A ka nyi.	Wuli!
O tè.	I sigi!
Tuguni.	Na yan!
Nyògòn fè.	Taa tabulo la!
	A nyininka! -----nyininka!

CYCLE 4

- M-1 N'sira hèrè_la. My night was peaceful.
- C-1 A: I sira di? How was your night?
 B: N'sira hèrè_la.
- M-2 A sira hèrè_la. His (her) night was peaceful.
- C-2 A: I muso_sira di? How was your wife's night?
 B: A sira hèrè_la.

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CYCLE 4 (Continued)

M-3 U sira hèrè la.

Their night was peaceful.

C-3 A: Somògòw sira di?

How did the family spend the night?

B: U sira hèrè la.

M-4 An sira hèrè la.

Our night was peaceful.

C-4 A: Aw sira di?

How was your (pl.) night?

B: An sira hèrè la.

CYCLE 5

M-1 Nba, i Kante

Nse, i Kante

Nba (nse), i-----

C-1 A: I Jones

B: Nba, i Kante

A: Nba

CYCLE 6

M-1 N'bè hèrè la.

I am fine (in peace)

An bè hèrè la.

We are fine (in peace)

C-1 A: I (aw) bè di?

How are you?

B: N' (an) bè hèrè la.

M-2 A bè hèrè la.

U bè hèrè la.

C-2 A: I muso bè di?

B: A bè hèrè la. (or: tòorò si t'a la)

A: I denw dun?

B: U bè hèrè la. (or: tòorò si t'u la)

C-3 A: Sómògòw bè di?

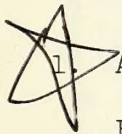
B: Tòorò si t'u la.



DIALOGUE: Kante ni Kulubali

- A: I ni sògòma. Good morning.
- B: Nba, i ni sògòma. Good morning.
- A: Hèrè_sira wa? Did you sleep well? *How was your evening*
- B: Hèrè_dòròn. Very well.
- A: I ka kènè wa? How are you?
- B: Tòorò tè. I'm fine.
- A: Somògòw ^{what about} dun? And the family?
- B: Tòorò_si t'u la. They are very well.
- A: I ^{his} mūso_ka kènè wa? How is your wife?
- B: Tòorò_si_t'a lā. She is very well.
- A: I Kante. Kante.
- B: Nba, i Kulubali. Nba, Kulibaly.
- A: Nba. Nba.

DIALOGUES FOR PRACTICE



1. A: I ni sògòma. Good morning.
- B: Nba, i ni sògòma. Good morning.
- A: Nse, hèrè_sira wa? Did you sleep well?
- B: Hèrè_dòròn. Very well.
2. A: I ni sògòma. Good morning.
- B: Nba, i ni sògòma. Good morning.
- A: I sira di? How was your night?
- B: N'sira hèrè_la. I passed the night in peace.



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3. *noon* A: I ni tilen.

Good day.

B: Nba, i ni tilen.

Good day.

A: I muso bè di?

How is your wife?

B: Tòorò si t'a la.

She is fine.

A: I denw dun? *what about*

And your children?

B: U bè hère la.

They are fine.

4. *Afternoon* A: I ni wula.

Good afternoon.

B: Nba, i ni wula.

Good afternoon.

A: I tilenna wa?

How was your day?

B: N'tilenna hère la.

I passed the day in peace.

A: Somògòw dun?

And what about the family?

B: U bè hère la.

They are fine.

5. *Evening* A: I ni su.

Good evening.

B: Nba, i ni su.

Good evening.

A: Hère tilenna (wa?)

Did you have a good day?

B: Hère dòròn.

Very good.

A: Hère bè?

Is all peaceful?

B: Hère.

Peace.

A: Somògòw bè di?

How is the family?

B: Tòorò si tè.

They are fine.

EXERCISES

REPETITION

Owò, n'ka ¹kènè.
Owò, n'muso ka kènè.
Owò, denw ka kènè.
Owò, an ka kènè.
Owò, u ka kènè.
Owò, a ka kènè.
Owò, Keyta ka kènè.
Owò, somògòw ka kènè.

I ka kènè ²wa? how are
 Somògòw ka kènè wa?
 Aw ka kènè wa?
 Kante ka kènè wa?
 A ka kènè wa?
 I fa ka kènè wa?
 I ka denbaya ka kènè wa?
 U ka kènè wa?

Instructeur: Refaire le numéro 2 en enlevant le mot wa? et en employant l'intonation interrogative.

Tòorò tè.
Tòorò si tè.
Tòorò si t'a la.
Tòorò si tè n'na.
Tòorò si t'u la.

3

Tòorò t'a la.
Tòorò si t'an na.
Tòorò t'u la.
Tòorò tè n'na.
Tòorò tè.

4

N'sira hère la.
 An tilenna hère la.
 U sira hère la.
 Musa sira hère la.
 N'tilenna hère la.
 A tilenna hère la.
 I tilenna hère la.
 U tilenna hère la.
 An sira hère la.
 A sira hère la.

5

Bill ni Bob ka kènè wa?
 Muso ni den ka kènè wa?
 Ali ni Ami ka kènè wa?
 Musa ni Maadu ka kènè wa?
 Keyta ni Kante ka kènè wa?
 Sitan ni Kajatu ka kènè wa?
 Jak ni Jo ka kènè wa?
 Tarawele ni Sidibe ka kènè wa?
 I ni Adama ka kènè wa?
 I n'i muso ka kènè wa?

Instructeur: Refaire le numéro 5 en enlevant le mot wa? et en employant l'intonation interrogative.

1

I ka kènè wa?

Musa _____
 A _____
 Fanta _____
 Kajatu _____
 Somògòw _____
 Mamadu _____
 U _____
 Aw _____
 Jack _____
 I _____

2

Owo, n' ka kènè.

____, u _____
 ____ , an _____
 ____ , Asitan _____
 ____ , Adama _____
 ____ , a _____
 ____ , u _____
 ____ , an _____
 ____ , n' _____
 ____ , Ali _____
 ____ , Fanta _____

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EXERCISES (Continued) - SUBSTITUTION

3

N' sira hère_la.

Bob sira hère_la
An sira hère_la
U sira hère_la
Musa sira hère_la
A sira hère_la
An sira hère_la
Bill sira hère_la
N' sira hère_la

5

Tòorò_si t'a la.

Tòorò si T' u la
Tòorò si T' an la
Tòorò si T' a la
Tòorò si T' n' la
Tòorò si T' u la
Tòorò si T' an la
Tòorò si T' n' la
Tòorò si T' u la
Tòorò si T' a la
Tòorò si T' an la
Tòorò si T' n' la
Tòorò si T' u la
Tòorò si T' a la
Tòorò si T' n' la

4

N' tilenna hère_la.

An tilenna hère_la
A tilenna hère_la
Sitan tilenna hère_la
Amadu tilenna hère_la
U tilenna hère_la
N' tilenna hère_la
Kante tilenna hère_la
N' tilenna hère_la

6

Denbaya_bè di?

I muso _____
I cè _____
Somògòw _____
I _____
I den _____
I denw _____
Musa _____
Aw _____
Fanta _____
Denbaya _____
I muso _____
I den _____
I cè _____
Somògòw _____

7

N' bè hère_la.

An _____
Musa _____
U _____
Muso _____
Awa _____
A _____
N' cè _____
An _____
A _____
U _____
N' _____
An _____
N' _____
U _____

EXERCISES (Continued) - TRANSFORMATION

<u>Instructeur</u>	<u>Stagiaire I</u>	<u>Stagiaire II</u>
I ka kènè. .	I ka kènè <u>wa</u> ?	I ka kènè?
Somògòw ka kènè.	_____	_____
I <u>muso</u> ka kènè.	_____	_____
Denbaya <u>ka</u> kènè.	_____	_____
I cè <u>ka</u> kènè.	_____	_____
Aw ka kènè.	_____	_____
I denw <u>ka</u> kènè.	_____	_____
I ka kènè.	_____	_____
Aw ka kènè.	_____	_____
Somògòw ka kènè.	_____	_____
<u>A</u> ka kènè.	_____	_____
Musa <u>ka</u> kènè.	_____	_____
I <u>muso</u> <u>ka</u> kènè.	_____	_____
I <u>muso</u> <u>ka</u> kènè.	_____	_____
Denbaya <u>ka</u> kènè.	_____	_____

EXERCISES - COMBINATION

<u>Instructeur</u>	<u>ni-and</u>	<u>Stagiaire</u>
Bill ka kènè <u>wa</u> ?	Bòbu ka kènè <u>wa</u> ?	Bill ni Bòbu ka kènè <u>wa</u> ?
<u>Muso</u> <u>ka</u> kènè <u>wa</u> ?	Denw <u>ka</u> kènè <u>wa</u> ?	<u>Muso ni Denw ka kènè wa?</u>
Ali ka kènè <u>wa</u> ?	Ami ka kènè <u>wa</u> ?	<u>Ali ni Ami ka kènè wa?</u>
Musa <u>ka</u> kènè <u>wa</u> ?	Madu ka kènè <u>wa</u> ?	<u>Musa ni Madu ka kènè wa?</u>
Keyta <u>ka</u> kènè <u>wa</u> ?	Kante <u>ka</u> kènè <u>wa</u> ?	<u>Keyta ni Kante ka kènè wa?</u>
Sitan <u>ka</u> kènè <u>wa</u> ?	Kajatu <u>ka</u> kènè <u>wa</u> ?	<u>Sitan ni Kajatu ka kènè wa</u>
Jaki <u>ka</u> kènè <u>wa</u> ?	Baba <u>ka</u> kènè <u>wa</u> ?	<u>Jaki ni Baba ka kènè wa</u>
Taraweile <u>ka</u> kènè <u>wa</u> ?	Sidibe <u>ka</u> kènè <u>wa</u> ?	<u>Taraweile ni Sidibe ka kènè wa</u>
Cè <u>ka</u> kènè <u>wa</u> ?	Denw <u>ka</u> kènè <u>wa</u> ?	<u>Cè ni Denw ka kènè wa.</u>

EXERCISES (Continued) - QUESTIONS

I ka kènè w <u>a</u> ?	Somògòw bè d <u>i</u> ?
Somògòw ka kènè w <u>a</u> ?	I ni sògò <u>ma</u> .
I muso d <u>un</u> ?	I ni t <u>ilen</u> .
I s <u>ira</u> d <u>i</u> ?	I ni w <u>ula</u> .
Hèrè t <u>ilenna</u> ?	I ni s <u>u</u> .
Hèrè s <u>ira</u> ?	Aw t <u>ilenna</u> d <u>i</u> ?
I t <u>ilenna</u> d <u>i</u> ?	Hèrè b <u>è</u> .

NOTES1. The Importance of Greetings

In Africa, greetings and salutations are extremely important to people. For the American, who is used to saying nothing more than "hi" and then moving on, this may be hard to get used to. The Bambara people and their language present no exception to this generalization. The exchanges presented to you in this and the following lessons represent only a beginning upon which you can build up your inventory of salutations and eventually perfect the art of greeting in the Bambara world. When two good friends meet, the greetings may last as long as five minutes, and even longer if they haven't seen each other for a long time. Greetings are a way of showing the respect that people have for each other. Greetings always involve at least one handshake and usually involve a series of handshakings of varying durations. You will often see the men putting their hands to their chests after each handshake - part of showing respect. The greetings should always be begun with a handshake, and leavetaking will also require one handshake.

When you pass people that you know in the street, it is best to stop and go through at least a short greeting exchange with them. Whatever your dealings may be with various Malian people, it is important to start off your conversation or your business with the greetings. You should never be in so much of a hurry that you don't have time to greet someone - it doesn't pay.

In a typical greeting dialogue, one person usually starts out and remains the initiator for several exchanges while the other person responds to the various greetings and questions. When that series is completed, then the roles switch and the initiator becomes the answerer for several exchanges.

2. Times of Day

For greetings and for referring to the times of the day, the Bambara language makes four different divisions of the day: 1) the morning (sògòma), 2) the heat of the day (around noon: tile), 3) the afternoon (wula) and 4) the evening and night (su). There is a greeting for each of these divisions of the day. The divisions can be said to roughly correspond with the times of the five prayers that are required of the Moslem each day: 1) before the sun comes up, 2) early afternoon, 3) later afternoon, 4) when the sun goes down, 5) before going to bed at night. The two extra and optional prayer times are 1) mid-morning, 2) around 8:00 at night after the evening meal. The greeting i ni sogoma would be literally translated as meaning "You and the morning", but really corresponds with the English "Good morning" and the French "bonjour".

3. Greeting Patterns

The following diagrams are designed to represent the various possibilities for use of the basic greeting patterns presented in this lesson. Only one item is to be selected at a time from boxes containing several listed items. Use these to check out the different possibilities and to make up new ones. The order of the diagrams represents an acceptable ordering of the greetings.

GREETINGS

i	ni	sògòma
aw		tilen
(name)		wula
		su

RESPONSES

nba (male)
nse (female)

i	ka	kènè	(wa)?
aw			
i muso			
(i cè)			
denbaya			
i denw			
sòmogòw			

tòorò (_si)	tê	(a)	la
		(u)	

NOTES (Continued)

i	bè	di?
aw	<u>sira</u>	
somògòw	<u>tilenna</u>	
i <u>muso</u>		
(i <u>cè</u>)		
denbaya		
i denw		

n'	bè	hèrè_	la
<u>a</u>	<u>sira</u>		
an	<u>tilenna</u>		
<u>u</u>			

i	bè	<u>di</u> ?
aw		

hèrè_dòròn
or
hèrè_ bè

4. Translations for "be"

As will become apparent to you, there are a number of forms in Bambara that translate the English verb "to be" and the French verb "être". In this lesson we have been briefly exposed to two of these.

- 1) Ka in the question: i ka kènè wa? "How are you?"

This form is used for what we will refer to as adjectives. Literally translated, the question corresponds to "are you healthy?" or "are you well?" in English, but it is used like the English "How are you?" or the French "Comment vas-tu?". Remember that ka is the sign of this form and that kènè meaning "healthy" is an adjective. Adjectives will be more closely examined in Unit VIII.

- 2) Bè in the sentence Hèrè bè: "There is happiness."
Tè in the sentence Tòorò tè: "There is no trouble."

This form is used to express existence, location, and state. The negative of this form is indicated by the word tè, as in the second example above. In example 2), this form is used for expressing existence. In the following two examples from this lesson, the same form is essentially used for location.

Tòorò t'u la: "No trouble is with them." (They are fine.).

NOTES (Continued)

The word la is a postposition. It corresponds to a preposition in English, but since it occurs after its object instead of before it, it is called a "postposition". There are no prepositions in Bambara. Postpositions are used for locations and in these examples the postposition phrases are translated as "at you" or "with you" and "at them" or "with them" respectively. While the basic form of this postposition is -la, we notice that in the following contexts, when it is preceded by a nasal consonant like /n/, it changes from -la to -na.

Tòorò (<u>si</u>) tè n'na.	No trouble (at all) is with me.
Tòorò (<u>si</u>) t'an na.	No trouble (at all) is with us.

5. Postposition la

In Lesson VI we will look at more of these postpositions in greater detail. For now, remember that the postposition la becomes na after a nasal consonant, and that it most often corresponds with the English "at" or "to", though with abstract things like "happiness", it has been translated as "with".

6. Negative si

The Bambara word si is used only in negative sentences like the above examples involving tè. Along with the negative, it corresponds to English "no, none, not at all". Note that when it is preceded by a noun, the noun is always definite.

7. Contractions

You have probably noticed that in this lesson, in certain sentences bè has been contracted to b' and tè has been contracted to t'. This occurs whenever two vowels come together as a result of the juxtaposition of two words. In English "is not" and "isn't" are both acceptable forms and thus in English the contraction is most often optional. In Bambara, however, the contraction of juxtaposed vowels is obligatory. Generally it is the first of the series of two vowels that drops out, and in our orthography is replaced by an apostrophe. Here are examples from this lesson:

before contraction:	Tòorò <u>si</u> tè <u>a</u> la.
after contraction:	Tòorò <u>si</u> t' <u>a</u> la.
before contraction:	Tòorò <u>si</u> tè <u>u</u> la.
after contraction:	Tòorò <u>si</u> t' <u>u</u> la.

Keep this in mind, since it is a very common occurrence in Bambara.

The tone of contracted vowels remains the same, resulting in a falling tone if the first vowel is HIGH and the last one is LOW, e.g.

Tòorò si t'a la. (- - - \ -)

In most dialects, in rapid speech, this will become

Tòorò_si t'a la. (- - - -)

The effect of the LOW tone on a is realized on the postposition la.

8. nba and nse

The words nba and nse are used extensively in response to various greetings. Trying to translate them is useless, since we don't have their equivalents in English or French. Essentially they are signs of acknowledgement indicating acceptance of the greeting and recognition of the other person. Nba is the male response and nse is the female response.

9. Interrogative wa

The word wa is an interrogative particle which is used to change an affirmative sentence into a yes-no question. Thus the sentence i ka kènè, meaning "you are well", becomes "are you well?", or "how are you?", when wa? is added, giving i ka kènè wa?. As practiced in this lesson, this question can also be created by a change in the intonation pattern of the original affirmative sentence, without adding the wa?. You will hear both of these question forms used freely so it is important that you be able to produce and recognize both. Normally, either of these patterns will be answered with a sentence beginning with owo "yes" or ayi "no", but in the case of idiomatic greetings this pattern is not followed. The question i ka kènè wa? however does have as a possible answer: owo, n'ka kènè.

10. ka si / ka tilen

The following two verbs were introduced in this unit:

<u>si</u>	"spend the night, pass the night"
<u>tilen</u>	"spend the day, pass the day"

Both were used in the past tense in the following greetings whose literal translations appear below:

I <u>sira</u> di?	You passed the night how?
N' <u>sira</u> hère <u>la</u> .	I passed the night in peace.
I <u>tilenna</u> di?	You passed the day how?
N' <u>tilenna</u> hère <u>la</u> .	I passed the day in peace.

The past tense is thus rendered by the suffixes -ra and -na for these verbs. This note is provided to merely let you know what you are saying and to give you some idea of Bambara structures. Most important of course is that you know the greetings and use them.

VOCABULARY

<u>a</u>	he, she, it
<u>an</u>	we
<u>aw</u>	you (plural)
<u>ba</u> n.	mother /no definite article/
<u>cè</u> (i <u>cè</u>) n.	man (your husband) /definite article when meaning husband/
<u>den</u> (<u>denw</u>) n.	child (children)
<u>denbaya</u> n.	family, relatives
<u>dí?</u> adv.	how?
<u>dòròn</u> adv.	only
<u>fà</u> n.	father /no definite article/
<u>hèrè</u> n.	good luck, happiness, peace
<u>i</u>	you (sing)
<u>mògò</u> n. (<u>mògòw</u>)	person (people)
<u>muso</u> (i <u>muso</u>) n.	wife, woman (your wife)
<u>n'</u>	I
<u>nba</u>	male response to greeting
<u>ni</u> conj.	and (noun conjunction)
<u>nse</u>	female response to greeting
<u>òwò</u>	yes
<u>si</u> v.	to pass, spend the night
<u>sira</u>	passed the night (past tense)
<u>so</u> n.	house, compound, living area
<u>somògò</u> (<u>somògòw</u>) n.	family person (family)
<u>sògòma</u> n.	morning
<u>su</u> n.	night
<u>tilen</u> n.	heat of the day
<u>tilen</u> v.	to pass the day, spend the day
<u>tilenna</u>	passed the day (past tense)
<u>tòorò</u> n.	trouble, problems, etc.
<u>u</u>	they
<u>wa</u>	question marker

ASSIGNMENTS

1. With one of your fellow classmates, prepare a dialogue in which the two of you have just met each other in the morning. You are friends and you know each other's last names already. After saying good morning, one of you (the greeter) will go through at least four questions to which the other will respond. Then the greeter will become the greeted and at least four more questions will be asked and answered. Then do the last names exchange and finish up by saying k'an ben (good-bye, literally, that we meet) to each other. When acting out your dialogue in class, try to accompany the greetings with appropriate gestures.
2. The same as number 1. only at noon.
3. The same as number 1. only in the afternoon.
4. The same as number 1. only at night.

UNIT - III

study house - classroom
Kalanso

shake hidden is strong
Nsiirin: Sa dogolen de bè kògò.

X don/tè

X ye/tè Y ye

Numbers 1-10

Interrogative mun

Fana

Dun

Negative si

X filè

Locatives

Classroom expressions

Leavetaking

CYCLE 1

- M-1 alekumasalam Greetings
- C-1 A: Asalamalekum Greetings
B: Alekumasalam Greetings
- M-2 naamu yes (response to a call)
- C-2 A: (someone's name)
B: naamu

CYCLE 2

- M-1 Owò, sigilan_don. Yes, it is a chair.
Owò, tabali_don. Yes, it is a table.
Owò, mògò_don. Yes, it is a person.
Owò, da_don. Yes, it is a door.
Owò, kalanso_don. Yes, it is a classroom.
Owò, tabulo_don. Yes, it is a blackboard.
- C-1 A: tabali_don? Is it a table?
B: Owò, tabali_don.
A: ----- don wa?
B: Owò, -----don.
- C-2 A: Tabali_don? Is it a table?
B: Owò, tabali_don.
A: ----- don?
B: Owò, ----- don.
- C-3 A: Nin ye tabali_ye wa? Is this a table?
B: Owò, tabali_don.
A: Nin ye ----- ye wa? Is this a -----?
B: Owò, ----- don.

CYCLE 2 (Continued)

C-4 A: Nin ye tabali ye?

B: Owò, tabali don.

A: Nin ye ----- ye?

B: Owò, ----- don.

CYCLE 3

M-1 Sigilan don.

It's a chair.

Tabali don.

It is a table.

Mògò don.

It is a person.

Da don.

It is a door.

Kalanso don.

It is a classroom.

Tabulo don.

It is a blackboard.

C-1 A: Mun don?

What is it?

B: ----- don.

C-2 A: Nin ye mun ye?

What is this?

B: ----- don.

CYCLE 4

Instructeur: wa entre parentheses indique que vous pouvez maintenant varier votre façon de poser les questions. En poser quelques-unes avec wa et d'autres par intonation. Exiger toujours òwò ou ayi début des réponses.

M-1 Ayi, tabali tè.

No, it is not a table.

Ayi, biro tè.

No, it is not an office.

Ayi, nyegen tè.

No, it is not a urinal.

Ayi, dèbèn tè.

No, it is not a mat.

Ayi, bon tè.

No, it is not a bedroom.

CYCLE 4 (Continued)

C-1 A: Mobili_don (wa)?

Is it a car?

B: Ayi, mobili tè.

No, it is not a car.

A: ----- don (wa)?

B: Ayi, ----- tè.

C-2 A: Nin ye jirisun_ye (wa)?

Is this a tree?

B: Ayi, jirisun tè.

No, it is not a tree.

A: Nin ye ----- ye (wa)?

B: Ayi, ----- tè.

M-2 Ayi, da tè. Kogo_don.

No, it is not a door. It is a wall.

Ayi, ----- tè. ----- don.

C-3 A: Da_don wa?

B: Ayi, da tè. Kogo_don.

A: ----- don (wa)?

A: Ayi, ----- tè. ----- don.

C-4 A: Nin ye da_ye (wa)?

B: Ayi, da tè. Kogo_don.

A: Nin ye ----- ye (wa)?

B: Ayi, ----- tè. ----- don.

Instructeur: Tour en employant ces mêmes formules, introduire d'autres mots de vocabulaire qui seront utiles pour les élèves. Conduire la leçon avec des objets ou des dessins. Les trous dans les échanges suivants sont à remplir selon votre imagination.

C-5 A: Nin tè sigilan ye wa?

Isn't this a chair?

B: Owò, sigilan_don.

A: Nin tè ----- ye wa?

B: Owò, ----- don.

CYCLE 4 (Continued)

- C-6 A: Nin tè ----- ye wa?
 B: Ayi ----- tè. ----- don.
- C-7 A: MVSO tè wa?
 B: Òwò, MVSO don.
 A: Cè--- tè wa?
 B: Ayi, Cè--- tè. MVSO don.

CYCLE 5

- | | | |
|-----|-------|-------|
| M-1 | kelen | one |
| | fila | two |
| | saba | three |
| | naani | four |
| | duuru | five |
- M-2 Sigilan kelen don. It is one chair.
Sigilan fila don. It is two chairs.
Sigilan saba don. It is three chairs.
Sigilan naani don. It is four chairs.
Sigilan duuru don. It is five chairs.
- M-3 Òwò, sigilan kelen don Yes, it is one chair.
Òwò, sigilan ----- don.
- C-1 A: Sigilan fila don (wa)? Is is two chairs?
 B: Òwò, sigilan fila don.
 A: Sigilan ----- don (wa)?
 B: Òwò, sigilan ----- don.

CYCLE 6

- M-1 Ayi, sigilan saba tè. No, it is not three chairs.
Ayi, sigilan --- tè.

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CYCLE 6 (Continued)

- C-1 A: Sigilan saba don (wa)?
B: Ayi, sigilan saba tè.
A: Sigilan ----- don (wa)?
B: Ayi, sigilan ----- tè.
M-2 Ayi, sigilan saba tè.
(Sigilan) naani don.
C-2 A: Sigilan saba don (wa)?
B: Ayi, sigilan saba tè.
(Sigilan) naani don.
A: Lakèrè fila don (wa)?
B: Ayi, lakèrè fila tè.
(Lakèrè) duuru don.

CYCLE 7

- M-1 Sigilan fila don.
C-1 A: Ninw ye sigilan fila ye wa^o Is this 2 chairs or is it 3?
(sigilan) saba wa
B: Sigilan fila don.
M-2 Sigilan saba tè, sigilan It is not 3 chairs and it is not
naani tè. 4 chairs.
Sigilan fila dòròn don. It's only two chairs.
C-2 A: Ninw ye sigilan saba ye
wala (sigilan) naani?
B: Sigilan saba tè.
Sigilan naani tè.
Sigilan fila dòròn don.
M-3 Saba tè. Naani tè. It's not three. It's not four.
Sigilan fila dòròn don. It's only two chairs.
C-3 A: Ninw ye sigilan saba ye
walima (sigilan) naani?
B: Saba tè. Naani tè.
Sigilan fila dòròn don.

CYCLE 7 (Continued)

- M-4 Daba_don. It's a hoe.
Nin si tè, jele_don. Neither one, it's an axe.
- C-4 A: Daba_don wala muru? Is it a hoe or a knife?
- B: Daba_don.
- A: Nin dun, daba_don wala muru?
- B: Nin si tè, jele_don.

CYCLE 8

- M-1 Nin fana ye sigilan_ye. This too is a chair.
Nin fana ye ----- ye.
- C-1 A: Nin ye mun ye? *what is this*
B: Sigilan_don. *it's a chair*
- A: Nin dun?
- B: Nin fana ye sigilan_ye. *It's also chair*
- M-2 Òwò, o fana ye mògò_ye. Yes, that's also a person.
- C-2 A: Nin ye mògò_ye (wa)?
B: Òwò, mògò_don.
- A: Nin fana ye mògò_ye wa? Is this a person too?
- B: Òwò, o fana ye mògò_ye.
- M-3 Òwò, sigilan_don. Yes, it is a chair too.
- C-3 A: Nin ye mun ye?
- B: Tabali_don.
- A: Sigilan_fana_don wa?
- B: Òwò, sigilan_fana_don.

Instructeur: Refaire ce même cycle avec les paires: so/kalanso
bon/kalanso

CYCLE 9

- M-1 Sigilan_filè! Here is a chair.
 ----- filè!
- C-1 A: Sigilan_bè yan (wa)? Is there a chair here?
 B: Òwò, sigilan_filè!
- M-2 Ayi, sigilan tè yan. No, there is not a chair here.
Dèbèn_filè! I sigi! Here is a mat! Sit down!
- C-2 A: Sigilan_bè yan (wa)?
 B: Ayi, sigilan tè yan.
Dèbèn_filè! I sigi!

CYCLE 10

Instructeur: Revoir quelques salutations et ensuite introduire les échanges suivantes.

- M-1 K'an bèn. Goodbye.
- C-1 A: K'an bèn.
 B: K'an bèn.
- M-2 K'an bèn sini. Goodbye until tomorrow.
U n'a mèn. They'll hear it.
- C-2 A: K'an bèn sini.
 B: K'an bèn sini.
 A: K'an bē somògòw fo. Say hello to the family for us.
 (Say that we greet the family)
 B: U n'a mèn.

CYCLE 11

- M-1 Òwò, i ye karamògò_ye. Yes, you are a teacher.
Òwò, n'ye kalanden_ye. Yes, I am a student.
Òwò, Keyta ye kuntigi_ye. Yes, Keita is a director.
- C-1 A: N'ye karamògò_ye (wa)?
 B: Òwò, i ye karamògò_ye.
 A: I ye kalanden_ye wa?
 B: Òwò, n'ye kalanden_ye.
 A: Keyta ye kuntigi_ye wa?
 B: Òwò, Keyta ye kuntigi_ye.
- C-2 A: N'ye mun ye? What am I?
 B: I ye karamògò_ye.
 A: I ye mun ye? What are you?
 B: N'ye kalanden_ye.

DIALOGUE

- kalanso -

- | | |
|---|---|
| A: Asalamalekum. | Greetings. |
| B: Alekumasalam. | Greetings. |
| A: Hèrè_bè? | Is everything O.K.? (Is there peace?) |
| B: Hèrè_dòròn. | Everything is fine. (Peace only.) |
| A: Bill. | Bill. |
| B: Naamu. | Yes. |
| A: Nin_lajè! Kogo_don_wal la da? | Look at this! Is it a wall or a door? |
| B: Da_don. | It is a door. |
| A: Nin_dun? Nin_ye_mun_ye? | What about this? What is this? |
| B: Mògò_don. | It is a person. |
| A: O_don. A_ka_nyi. Ninw_ye
sigilan_saba_ye_wala (sigilan)
naani? | That's it. Good. Is this three
chairs or is it four chairs? |
| B: Sigilan_saba_tè. Sigilan_naani
tè. Sigilan_fila_dòròn ^{ny} _don. | It's not three chairs and it's not
four chairs. It's <u>only</u> two chairs. |
| A: An_ka_yòro_dun? Dòkòtòròso_don_wa? | What about our place? Is it a hospital? |
| B: Ayi, dòkòtòròso_tè. Kalanso_don. | No, it's not a hospital. It's a
classroom. |
| A: I_ni_ce. | Thank you. |
| B: Nba. | Nba. |

DIALOGUES FOR PRACTICE

- | | |
|---|--|
| 1. A: Nin_ye_mun_ye? | What is this? |
| B: Sigilan_don. | It is a chair. |
| A: O_dun? | And (what about) that? |
| B: O_fana_ye_sigilan_ye. | That too is a chair. |
| 2. A: Sigilan_bè_yan? | Is there a chair here? |
| B: Sigilan_filè! | Here is a chair. |
| 3. A: Sigilan_bè_yan? | Is there a chair here? |
| B: Ayi, sigilan_tè ^{here} _yan,
dèbèn_filè! I_sigi! | No, there is not a chair here,
here is a mat! Sit down! |
| 4. A: Nin_ye_daba_ye_wala_muru? | Is this a hoe or a knife? |
| B: Nin_si_tè. Jele_don. | It is neither one. It is an axe. |
| 5. A: Ninw_ye_lakèrè_duuru_ye (wa)? | Is this five pieces of chalk? |
| B: Ayi, lakèrè_duuru_tè,
saba_don. | No, it is not five pieces of chalk.
It is three. |
| 6. A: Nin_ye_mun_ye? | What is this? |
| B: Sigilan_don. | It is a chair. |
| A: Dalan_fana_don_wa? | Is it also a bed? |
| B: Òwò, dalan_fana_don. | Yes, it is also a bed. |

DIALOGUES FOR PRACTICE (Cont'D)

- | | |
|--|--|
| <p>7. A: Mun <u>don</u>?
 B: Dēbēn <u>don</u>.
 A: O kōrō <u>ye</u> mūn ye tubabukan <u>na</u>.
 B: O kōrō <u>ye</u> "natte" ye tubabukan <u>na</u>.</p> | <p>What is it?
 It is a mat.
 What does that mean in French?
 It means "natte" in French.</p> |
| <p>8. A: K'an bēn.
 B: K'an bēn.</p> | <p>Good-bye.
 Good-bye.</p> |
| <p>9. A: K'an bēn sini.
 B: K'an bēn sini.
 A: K'an bē somōgōw fo.
 B: U n'a mēn.</p> | <p>Good-bye until tomorrow.
 Good-bye until tomorrow.
 (staying) Give our best to the family.
 (leaving) I'll do it.
 (They will hear it.)</p> |

EXERCISES

REPETITION

Instructeur: Insister sur la prononciation et l'intonation.

- | | |
|--|---|
| <p>1. Tabali <u>don</u>.
 Sigilan <u>don</u>.
 Mōgō <u>don</u>.
 Dēben <u>don</u>.
 Tabulo <u>don</u>.
 Kogo <u>don</u>.
 Da <u>don</u>.
 Jirisun <u>don</u>.
 So <u>don</u>.
 Kalanso <u>don</u>.</p> | <p>2. Gabugu <u>don</u> wa?
 Nyègèn <u>don</u> wa?
 Mobili <u>don</u> wa?
 Moto <u>don</u> wa?
 Nègèsò <u>don</u> wa?
 Dukènè <u>don</u> wa?
 Liburu <u>don</u> wa?
 Sèsi <u>don</u> wa?
 Waranda <u>don</u> wa?
 Takisi <u>don</u> wa?</p> |
|--|---|

Instructeur: Refaire le numéro 2 en enlevant le mot wa et en en employant l'intonation interrogative.

- | | |
|---|--|
| <p>3. Nīn ye tabali <u>ye</u> wa?
 Nīn ye bon <u>ye</u> wa?
 Nīn ye gabugu <u>ye</u> wa?
 Nīn ye kalanso <u>ye</u> wa?
 Nīn ye sigilan <u>ye</u> wa?
 Nīn ye nègèsò <u>ye</u> wa?
 Nīn ye poponi <u>ye</u> wa?
 Nīn ye takisi <u>ye</u> wa?
 Nīn ye kogo <u>ye</u> wa?
 Nīn ye mobili <u>ye</u> wa?</p> | <p>4. Ayi, biro tè. Kalanso <u>don</u>.
 Ayi, dēbēn tè. Sigilan <u>don</u>.
 Ayi, kōgō tè. Da <u>don</u>.
 Ayi, muso tè. Cè <u>don</u>.
 Ayi, saga tè. Ba <u>don</u>.</p> <hr/> <p>5. Owò, gabugu <u>don</u>.
 Owò, dukènè <u>don</u>.
 Owò, waranda <u>don</u>.
 Owò, jirisun <u>don</u>.</p> |
|---|--|

REPETITION (Continued)

Instructeur: Refaire le numéro 3 en enlevant le mot wa et en employant l'intonation interrogative.

- | | |
|-----------------------|---------------------|
| 6. Sigilan duuru don. | Wèrè kelen don. |
| Alimèti fila don. | Tabali fila don. |
| Muso kelen don. | Sèsi saba don. |
| Den saba don. | Sigarati naani don. |
| Mobili naani don. | Mògò duuru don. |

SUBSTITUTION

- | | |
|-----------------------|--------------------------------------|
| 1. Cè don. | 2. Nin ye poponi ye. |
| Mobili <u>car</u> | ----- sigilan ----- <u>chair</u> |
| negeso <u>bicycle</u> | ----- tabulo ----- <u>desk</u> |
| kogo <u>wall</u> | ----- alimèti ----- <u>match</u> |
| da <u>door</u> | ----- jirisun ----- <u>tree</u> |
| muso <u>wife</u> | ----- so ----- <u>house</u> |
| den <u>child</u> | ----- denbaya ----- <u>family</u> |
| tabali <u>table</u> | ----- kalanso ----- <u>classroom</u> |
| sèsi <u>chair</u> | ----- mògò ----- <u>person</u> |
| dèbèn <u>mat</u> | ----- lakèrè ----- <u>chalk</u> |

TRANSFORMATION

Mettre au pluriel:

- | | |
|---------------|---------------|
| 1. A: Cè don. | B: Cèw dòn. |
| Mògò don. | Mògòw dòn. |
| Sigilan don. | Sigilanw dòn. |
| Tabali don. | Tabaliw dòn. |
| Muso don. | Musow dòn. |
| Bon don. | Bonw dòn. |
| Nègèsò don. | Nègèsow dòn. |
| So don. | Sow dòn. |
| Biro don. | Birow dòn. |
-
- | | |
|--------------------------|--------------------------|
| 2. A: Nin ye sigilan ye. | B: 0 fana ye sigilan ye. |
| Nin ye kalanso ye. | 0 fana ye kalanso ye. |
| Nin ye so ye. | 0 fana ye so ye. |
| Nin ye tabulo ye. | 0 fana ye tabulo ye. |
| Nin ye kogo ye. | 0 fana ye kogo ye. |
| Nin ye den ye. | 0 fana ye den ye. |
| Nin ye moto ye. | 0 fana ye moto ye. |
| Nin ye tabali ye. | 0 fana ye tabali ye. |
| Nin ye muso ye. | 0 fana ye muso ye. |
| Nin ye mobili ye. | 0 fana ye mobili ye. |
| Nin ye biro ye. | 0 fana ye biro ye. |
| Nin ye alimeti ye. | 0 fana ye alimeti ye. |

EXERCISES (Continued)

QUESTIONS

Instructeur: Poser la question, ensuite donner le mot clé qui se trouve entre parenthèses.

1. A: Nin ye sigilan ye wa? (tabali) B: Ayi, sigilan tè. Tabali de don.
Nin ye bon ye wa? (kalanso) Ayi, bon tè. Kalanso de don.
Nin ye mobili ye wa? (moto) Ayi, mobili tè. Moto de don.
Nin ye dèbèn ye wa? (sigilan) Ayi, dèbèn tè. Sigilan de don.
Nin ye biro ye wa? (so) Ayi, biro tè. So de don.
Nin ye sigarati ye wa? (alimeti) Ayi, sigarati tè. Alimeti de don.
Nin ye kogo ye wa? (da) Ayi, kogo tè. Da de don.
Nin ye murù ye wa? (daba) Ayi, muru tè. Daba de don.
Nin ye sèsi ye wa? (tabali) Ayi, sèsi tè. Tabali de don.
2. Poser les questions au sujet des objets visibles en vous promenant avec vos élèves.
3. Revoir les salutations et ajouter les "au revoirs" de cette unité.

NOTES

1. don and ye ... ye

In this unit we have been introduced to two new Bambara constructions that are translated by the verb "to be" in English, the verb "être" in French. As we have seen, both of these constructions are often used with the interrogative mun, "what".

A: Mun don?

What is it?

B: Tabali don.

It's a table.

With regard to the don construction, there is only one slot that can be filled by a noun or a pronoun, i.e., the first slot in the construction, filled by mun in the above question, and by tabali in the above response. In the great majority of cases, the noun preceding don will have the low tone definite article.

A: Nin ye mun ye?

What is this? (This is what?)

B: Nin ye tabali ye.

This is a table.

With regard to the ye ... ye construction, there are two possible slots that can be filled by nouns or pronouns, i.e., the slots filled by nin and mun in the above question, and by nin and tabali in the above response.

Both of these constructions make use of the auxiliary tè when negated, as in the following examples:

Tabali tè.

It is not a table.

Nin tè tabali ye.

This is not a table.

NOTES (Continued)

It will become apparent that this negative particle tè is used to negate not only these constructions, but many others as well. Note that when a general negative response is made, the definite article is not used. The definite article can be used if the negation is specific. Contrast:

Muso tè.

It's not a woman.

Muso tè.

It's not the woman.

2. nin and o

In this unit we have been introduced to the two demonstrative pronouns nin and o. Nin corresponds roughly to both "this" and "that" in English. O is used primarily to refer to something previously mentioned. The plural of nin, which is ninw, meaning "these", was also introduced in this unit.

O was used in another context in this lesson. To ask what a given Bambara word means in French we gave you the question:

O kòrò ye mun ye tubabukan na?

The phrase o kòrò in this question is an example of the construction for inalienable possession and literally translates as "that's meaning" or "the meaning of that". Thus, the whole question literally translates as "That's meaning is what in French?". We will take a longer look at inalienable as well as alienable possession in unit IV.

3. Numbers 1 - 10

The Bambara numbers from one to ten: (the numbers six through ten will be practiced in the next unit)

1	kelen	6	wòorò
2	fila	7	wolonwula
3	saba	8	segin
4	naani	9	kòntòntòn
5	duuru	10	tan

Generally when nouns are modified by a numeral, there is no plural marker -w. The plural marker can be used to indicate that the noun plus numeral is definite. Contrast, for example:

<u>muso</u> <u>fila</u>	two women
<u>muso</u> <u>filaw</u>	the two women

When the preceding noun is definite, the plural marker takes the definite low tone.

Musow tè.

It's not women.

NOTES (Continued)

4. dun / si / fana

In this unit we have been introduced to the following three function words: dun, si, fana. The first two we saw used in Unit II in some of the greetings and responses.

<u>dun</u> ?	and what about?
i <u>muso</u> <u>dun</u> ?	and what about your wife?
<u>si</u>	none, no
Tòorò <u>si</u> tè.	There is no trouble at all.

Fana means "too" or "also". In this unit we saw it used in sentences like:

<u>Nin</u> <u>fana</u> ye <u>sigilan</u> ye.	This too is a chair.
<u>Tabali</u> <u>fana</u> <u>dun</u> .	It is also a table.

All three of these small words are used frequently in Bambara.

5. X filè

The Bambara phrase corresponding to the French "Voici un ----" and the English "Here is a ----" makes use of the Bambara verb meaning "to look at" which is filè. Thus the phrase tabali filè! most often means "here is a table", but it may also imply the command: "Look at the table!" The formula employed in this example corresponds to the imperative or command form in Bambara. When ordering or commanding someone to do something, this is the formula that is used. Two other imperative or command expressions were also introduced in this unit:

I <u>sigi</u> !	Sit down!
<u>Nin</u> <u>lajè</u> !	Look at this!

The verb meaning "to sit down" is sigi. Lajè means "look at" or "examine".

6. Locatives

The construction used for locating people and objects was briefly introduced in this unit. It again involves the auxiliary bè.

<u>subject</u> <u>bè</u> <u>location</u>	
<u>Sigilan</u> <u>bè</u> <u>yan</u> .	"The seat is here"
	"There is a seat here."

Yan is the Bambara word meaning "here". This construction is negated by the auxiliary tè as in the following examples:

<u>Sigilan</u> <u>tè</u> <u>yan</u> .	"The seat is not here."
<u>Sigilan</u> <u>tè</u> <u>yan</u> .	"There is not a seat here."

Unit VI explores some of the many uses of this locative construction.

NOTES (Continued)

7. Instrumental -lan

The Bambara verb "to sit down" is sigi. A sigilan is a thing to sit on. The Bambara verb "to lie down" is da. A dalan is a thing that you can lie down on, i.e. a bed.

8. Classroom Expressions

You may have noticed your instructor using certain Bambara expressions in the classroom. Here are some of them with their meanings:

<u>A</u> ka nyi.	It's good.
<u>O</u> ka nyi.	That's good.
<u>O</u> tè.	That's not it.
Tuguni.	Again.
Nyògòn fè.	Together.
Wuli!	Get up!
I <u>sigi</u> !	Sit down!
<u>Na</u> yan!	Come here!
Taa tabulo <u>la</u> !	Go to the blackboard!
<u>A</u> nyininka!	Ask him(her)
---- nyininka!	Ask ----!

9. Leavetaking Expressions

We have included several leavetaking expressions in this unit. They involve verbs which you won't work on until later, but even so it is important that you learn to use them now. These are just a few of a great many expressions and blessings that are used when taking leave of another person.

K'an bèn.	That we may meet.
K'an bèn sini.	That we may meet tomorrow.
K'an bē sòmògòw fò.	Say we greet the people of the house.
<u>U</u> n' <u>a</u> mèn.	They will hear it.

VOCABULARY

alimèti n.	match
ba n.	goat
b ⁱ ro n.	office
bon n.	bedroom, hut, room
da n.	door
dèbèn n.	mat
donda (d ^o n-da) n.	entry, entrance (enter-door)
dukènè (d ^u -kènè)	court, courtyard (compound-clearing)
duuru num.	5
fila num.	2
gabugu (ga-bugu) n.	kitchen (hearth-hut)
kalanden (kalan-den) n.	student (study-child)
kalanso (kalan-so) n.	classroom (study-house)
karamògò n.	teacher
kelen num.	1
kogo n.	wall
konòntòn num.	9
kuntigi (k ^u n-tigi) n.	boss, director (head-chief)
lakèrè n.	chalk
liburu n.	book
moto n.	mobylette, motor bike
mògò n.	person
mun int. n.	what
naani num.	4
nègèsò (nègè-so)	bicycle (iron-horse)
nin dem. or pro.	this
ninw dem. or pro.	these
nyègèn n.	urinal, W.C.
o dem. or pro.	that
olu dem. or pro.	those
poponi n.	mobylette, motorbike
saba num.	3
saga n.	sheep
segin num.	8
sèsi n.	chair
sigarati n.	cigarette
sigilan n.	chair (sitting down place)
so n.	house
tabali n.	table
tabulo n.	blackboard
tan num.	10
waranda n.	veranda, covered terrace
wolonwula num.	7
wòonò num.	6

ASSIGNMENTS

- Using the constructions learned in this unit, find out from friends and instructors outside of class the Bambara words for 8 of the following items.

pen	kiriya	knife	Muru	mint	
thread	gani. cotton-gese	bread	Nburu	millet	
paper		bottle		water	Ji
needle		teapot		coffee	
money	wani - long wani	tea	Atayi bone	rice	
hoe	daba	sugar	sukaro	corn	Manyo

Bring the 8 items to class with you and use them to teach the Bambara words for the 8 you have chosen to your fellow students. Try to learn all sixteen yourself.

- Find 5 items not included in the above list for which you think it would be worthwhile to know the Bambara equivalent. Find out what the Bambara words are for these 5 items. Then bring the items to class with you and use them to teach the Bambara words to your fellow students.
- Find out the Bambara names for 5 pieces of commonly worn clothing. Try to bring or wear the 5 pieces that you have chosen to class and use them to teach the Bambara words to your fellow students.

UNIT IV

Tògò

Nsiirin:

Sogo dòn, yiri dòn,
yèrè dòn de ka fisa a bée ye.

Naming

The Bambara Family:

Kinship terms

-kè and -muso

Possessive fè

Alienable and inalienable possession

Interrogative jòn

Emphatic de

CYCLE 1

- M-1 N'tògò Bob. My first name is Bob.
N'jamu Walker. My last name is Walker.
- C-1 A: I tògò? What is your first name?
B: N'tògò Bob.
A: I jamu? What is your last name?
B: N'jamu Walker.
- M-2 A tògò Ngolo. His first name is Ngolo.
A tògò Nyele. Her first name is Nyele.
A jamu Jara. His last name is Jara.
A jamu Tarawele. Her last name is Tarawele.
- C-2 A: A tògò? What is her first name?
B: A tògò Nyele. What is her last name?
A: A jamu?
B: A jamu Tarawele.

CYCLE 1a

Instructeur: les cycles 1a et 1b sont facultatifs. A faire plus tard.

- M-1 N'tògò_{ye} Bob. My first name is Bob.
N'jamu_{ye} Walker. My last name is Walker.
A tògò_{ye} Nyele. Her first name is Nyele.
A jamu_{ye} Tarawele. Her last name is Tarawele.
- C-1 A: I tògò_{ye} di? What is your first name?
B: N'tògò_{ye} Bob.
A: I jamu_{ye} di? What is your last name.
B: N'jamu_{ye} Walker.
A: Nin muso tògò_{ye} di? What is this woman's first name?
B: A tògò_{ye} Nyele.
A: A jamu_{ye} di? What is her last name?
B: A jamu_{ye} Tarawele.

CYCLE 1b

- M-1 N'tògò_{ko} Bob. My first name is Bob.
N'jamu_{ko} Walker. My last name is Walker.
Nin cè tògò_{ko} Ngolo. This man's first name is Ngolo.
A jamu_{ko} Jara. His last name is Jara.
- C-1 A: I tògò_{ko} di? What is your first name?
B: N'tògò_{ko} Bob.
A: I jamu_{ko} di? What is your last name?
B: N'jamu_{ko} Walker.
A: Nin cè tògò_{ko} di? What is this man's first name?
B: Nin cè tògò_{ko} Ngolo. This man's first name is Ngolo.
A: A jamu_{ko} di? What's his last name?
B: A jamu_{ko} Jara.

CYCLE 2

M-1 Ngolo muso tōgò Hawa.
Ngolo denw tōgò Solo ni Jènèbu
ni Karibu ni Musa ni Sali.

Ngolo's wife's name is Hawa.
Ngolo's children's names are
Solo and Jenebu and Kariba and
Musa and Sali.

C-1 A: Ngolo muso tōgò?
B: Ngolo muso tōgò Hawa.
A: A denw dun?
B: A denw tōgò Solo ni
Jènèbu ni Kariba ni
Musa ni Sali.

What is Ngolo's wife's name?

Instructeur: Employez le dessin 12.

CYCLE 3

M-1 Nin ye Kariba ye.
Nin ye Kariba muso ye.
Nin ye Kariba ba ye.
Nin ye Kariba fa ye.
Ninw ye Kariba denw ye.
Ninw ye Kariba denkèw ye.
Ninw ye Kariba denmusow ye.
Ninw ye Kariba kòròw ye.
Ninw ye Kariba dōgōniw ye.
Nin ye Kariba kòròkè ye.
Nin ye Kariba kòròmuso ye.
Nin ye Kariba dōgòkè ye.
Nin ye Kariba dōgòmuso ye.
Nin ye -----ye.

This is Kariba.
This is Kariba's wife.
This is Kariba's mother.
This is Kariba's father.
These are Kariba's children.
These are Kariba's sons.
These are Kariba's daughters.
These are Kariba's older siblings.
These are Kariba's younger siblings.
This is Kariba's big brother.
This is Kariba's big sister.
This is Kariba's little brother.
This is Kariba's little sister.

C-1 A: Nin ye Kariba ye wa?
B: Owò, nin ye Kariba ye.

A: Nin ye Kariba muso ye wa?
B: Owò, nin ye Kariba muso ye.

A: Nin ye Kariba --- ye wa?
B: Owò, nin ye Kariba --- ye.

Is this Kariba?

Instructeur: Employez le dessin 12.

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CYCLE 3 (Continued)

C-2 A: Nin ye Kariba dōgōkē ye wa?
B: Ayi, nin tè Kariba dōgōkē ye.

A: Nin ye Kariba denkē ye wa?
B: Ayi, nin tè Kariba denkē ye.

A: Nin ye Kariba --- ye wa?
B: Ayi, nin tè Kariba --- ye.

M-2 Kariba don. It's Kariba.
Kariba muso don.
-----don.

C-3 A: Nin ye jōn ye? Who is this?
B: Kariba don.

A: Nin dun? Jōn don? And this? Who is this?
B: Kariba muso don.

A: A tōgō?
B: A tōgō Fanta.

C-4 A: Nin ye jōn muso ye? Whose wife is this?
B: Kariba muso don.

A: Nin ye jon denkē ye?
B: Ngolo denke don.

A: Nin ye jōn --- ye?
B: Nin ye --- ye.

CYCLE 4

M-1 Ayi, Ngolo tè. Kariba de don. No, it's not Ngolo. It's Kariba.
Ayi, muso tè. Cē de don. No, it's not a woman.
It's a man.
Ayi, denkē tè. Denmuso de don. No, it's not a son. It's a
daughter.
Ayi, --- tè. --- de don.

C-1 A: Nin ye Ngolo ye wa? or Ngolo don wa?
B: Ayi, Ngolo tè. Kariba de don.

A: Nin ye muso ye wa? or Muso don wa?
B: Ayi, muso tè. Cē de don.

A: Nin ye denkē ye wa? or Denkē don wa?
B: Ayi, denkē tè. Denmuso de don.

CYCLE 4 (Continued)

C-2 A: Nin ye Jènèbu kòròkè ye wà?

B: Ayi, Jènèbu kòròkè tè. A dògòkè de don.

A: Nin ye Musa dògòmuso ye wà?

B: Ayi, Musa dògòmuso tè. A kòròmuso de don.

C-3 A: Nin ye tabulo ye wà?

B: Ayi, tabulo tè. Tabali de don.

M-2 Ngolo muso de don.

It's Ngolo's wife that it is.

Fanta cè de don.

It's Fanta's husband that it is.

C-4 A: Nin ye jòn muso ye?

B: Ngolo muso de don.

A: Jòn cè don?

B: Fanta cè de don.

CYCLE 5

Instructeur: ajouter d'autres exemples.

M-1 Ayi, Kariba muso tè. Ngolo de muso don.

No, it's not Kariba's wife.

It is Ngolo's wife (that it is).

Ayi, Ngolo denké tè. Kariba de denké don.

No, it's not Ngolo's son. It's
Kariba's son (that it is).

C-1 A: Nin ye Kariba muso ye wà?

B: Ayi, Kariba muso tè. Ngolo de muso don.

A: Ngolo denké don wà?

B: Ayi, Ngolo denké tè. Kariba de denké don.

A: -----den wà?

B: Ayi, ----- tè. ----- de ----- don.

CYCLE 6

M-1 Òwò, n'ka sigilan don.

Yes, it's my chair.

Òwò, an ka tabulo don.

Yes, it's our blackboard.

Òwò, Peace Corps ka biro don.

Yes, it's the Peace Corps' office.

Òwò, a ka bon don.

Yes, it's his (her) room.

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C-1 A: I ka sigilan don wa? or Nin y'i ka sigilan ye wa?
B: Òwò, n'ka sigilan don.

A: An ka tabulo don wa?
B: Òwò, an ka tabulo don.

A: Peace Corps ka biro don wa?
B: Òwò, Peace Corps ka biro don.
etc.

M-2	Ayi, n'ka <u>sigilan</u> <u>tè</u> . Fanta <u>de</u> ka <u>sigilan</u> <u>don</u> . Ayi, n'ka <u>tabulo</u> <u>tè</u> . Ali <u>de</u> ka <u>tabulo</u> <u>don</u> . Ayi, A.I.D. ka <u>biro</u> <u>tè</u> . Peace Corps <u>de</u> ka <u>biro</u> <u>don</u> .	No, it's not my chair, it's Fanta's chair (that it is). No, it's not my blackboard, it's Ali's blackboard. No, it's not A.I.D.'s office, it's the Peace Corps office.
-----	---	--

C-2 A: I ka sigilan don wa?
B: Ayi, n'ka sigilan tè. Fanta de ka sigilan don.

A: I ka tabulo don wa?
B: Ayi, n'ka tabulo tè. Ali de ka tabulo don.

A: A.I.D. ka biro don wa?
B: Ayi, A.I.D. ka biro tè, Peace Corps de ka biro don.

Instructeur: Travailler ces nouvelles structures avec d'autres objets à portée de la main.

CYCLE 7

Instructeur: Expliquer les nouveaux mots soulignés avant de entamer ce cycle. Employer: koro ye "argent" ye tubabu kan na.

M-1	<u>Òwò</u> , <u>muso</u> <u>bè</u> Kariba <u>fè</u> . <u>Òwò</u> , <u>wari</u> <u>bè</u> Ngolo <u>fè</u> . <u>Òwò</u> , <u>baara</u> <u>bè</u> n' <u>fè</u> . <u>Òwò</u> , <u>mobili</u> <u>b'a</u> <u>fè</u> .	Yes, Kariba has a wife. Yes, Ngolo has money. Yes, I have work. Yes, he has a car.
-----	--	---

C-1 A: Muso bè Kariba fè wa?
B: Òwò, muso bè Kariba fè.

A: Wari bè Ngolo fè wa?
B: Òwò, wari bè Ngolo fè.

A: Baara b'i fè wa?
B: Òwò, baara bè n' fè.

A: Mobili b'a fè wa?
B: Òwò, mobili b'a fè.

DIALOGUE

- A: I ni ce. Greetings.
 B: Nba, i ni ce, hère bè? Nba, greetings.
 A: Hère dòn. I ka kènè? Peace only. How are you?
 B: Tòrò si tè. Fine.
 A: I tògò? What's your first name?
 B: N'tògò Kariba. My first name is Kariba.
 A: I jamu? What's your family name?
 B: N'jamu Jara. N'fa filè. A My family name is Diarra. Here
 tògò Ngolo, a jamu Jara. is my father. His name is Ngolo
 N'ba filè. A tògò Hawa, Diarra. Here is my mother. Her
 a jamu Tarawele. name is Hawa Tarawele.
 A: Muso b'i fè wa? Do you have a wife?
 B: Owò, muso fila bè n'fè Yes, I have two wives and five children.
 ani den duuru.
 A: I fa kòròw bè yen? Are your father's eldest siblings
 there?
 B: Owò, u bè yen. Yes, they are there.
 A: I mokè n'i mòmuso dun? What about your grandmother and
 grandfather?
 B: U balolen bè. U bè yen. They're living. They're there.

DIALOGUES FOR PRACTICE

-1-

- A: N'terikè, i tògò ye di? My friend, what's your name?
 (I tògò ko di?)
 B: N'tògò ye Bob. (N'tògò ko Bob.) My name is Bob.
 A: I jamu ye di? (I jamu ko di?) What's your family name?
 B: N'jamu ye Walker. My family name is Walker.
 (N'jamu ko Walker.)
 A: I ye faransè ye wa? Are you French?
 B: Ayi, n'tè faransè ye. No, I'm not French. I'm American.
 N'ye amerikèn de ye.

-2-

- A: Muso saba bè Musa fè wa? Does Musa have three wives?
 B: Ayi, muso saba tè Musa fè. No, Musa does not have three wives.
 Muso fila de b'a fè. It's two wives that he has.
 A: Kariba dun? Muso saba b'a fè wa? And what about Kariba? Does he
 have three wives?
 B: Ayi, muso fila bè Kariba fana fò. No, Kariba also has two wives.

-3-

- A: Nin ye i ka muru ye wa? Is this your knife?
 B: Owò, n'ka muru don. Yes, it's my knife.
 A: O ye jòn ka daba ye? Whose hoe is that?
 B: Musa ka daba don. It's Musa's hoe.

EXERCISES FOR PRACTICE (Continued)

- 4 -

A: Jòn don?
 B: Hawa don.
 A: Ngolo mun don?
 B: A muso don. (Ngolo muso don.)

Who is this?
 It's Hawa.
 What is she to Ngolo?
 She is his wife.

- 5 -

A: Nin ye jon ka denbaya ye?
 B: Ngolo ka denbaya don.
 A: Ngolo ye jon fa ye?
 B: Kariba ni Fanta fa don.

Whose family is this?
 It's Ngolo's family.
 Whose father is Ngolo?
 He is Kariba and Fanta's father.

- 6 -

A: Musa ka mobili don wa?
 B: Ayi, Musa ka mobili tè.
 A: Jon ka mobili don?
 B: Amadu ka mobili de don.

Is it Musa's car?
 No, it is not Musa's car.
 Then whose is it?
 It is Amadu's car.

- 7 -

A: Kariba fa bè balolen?
 B: Òwò, a fa bè balolen.
 A: I fa dun?
 B: N'fana fa bè balolen.

Is Kariba's father living?
 Yes, his father is living.
 And what about you?
 My father is also living.

- 8 -

A: I kòròkè ka kènè?
 B: Tòorò t'a la. A ka kènè.
 A: I dògòkè dun?
 B: N'dògòkè fana ka kènè.

Is your older brother well?
 He is fine, he is well.
 And your younger brother?
 He too is well.

- 9 -

A: I ka mobili bè yan wa?
 B: Òwò, a bè yan.
 A: Madu ka mobili dun?
 B: Madu fana ka mobili bè yan.

Is your car here?
 Yes, it is here.
 What about Madu's car?
 Madu's car is here too.

TEXT

Kariba ka denbaya.

compound
 Kariba ka du filè! Nin ye Kariba ka denbaya ye. Den duuru bè Kariba n'a muso fè: Denkè saba ani denmuso fila. A muso tògò Fanta. Muso kelen dōrōn' de b'a fè. Kariba fa n'a ba bè balolen. A fa tògò Ngolo. A ba tògò Hawa. Kariba denw mòkè ye Ngolo ye. U mōmuso ye Hawa ye. Ngolo ni Hawa modenw ye duuru ye. Kariba ka du bè Nyarèla. Du kòndò, Ngolo ka bon bè Kariba ka bon kòfè.

TRANSLATION

Kariba's Family

Here is Kariba's compound. This is Kariba's family. Kariba and his wife have five children: three sons and two daughters. His wife's name is Fanta. He has only one wife. Kariba's father and his mother are alive. His father's name is Ngolo. His mother's name is Hawa. Kariba's children's grandfather is Ngolo. Their grandmother is Hawa. Ngolo and Hawa have five grandchildren. Kariba's compound is in Nyarela. In the compound, Ngolo's room is behind Kariba's room.

QUESTIONS

- | | |
|---|---|
| 1. Den wòorò bè Kariba n'a <u>muso fè</u> wa? | 6. Hawa ye Ngolo <u>mūn</u> ye? |
| 2. Kariba <u>muso tògò</u> ko di? | 7. Hawa ye Musa <u>mūn</u> ye? |
| 3. Kariba ka du <u>bè</u> Nyarèla wa? | 8. Hawa ye Minata <u>mūn</u> ye? |
| 4. Kariba ka bon <u>bè</u> Ngolo ka bon <u>kòfè</u> wa? | 9. Kariba <u>kòròmuso</u> ye <u>jòn</u> ye? |
| 5. Kariba denw <u>mòkè</u> ye <u>jòn</u> ye? | 10. Kariba denmusow ye <u>jòn</u> ni <u>jòn</u> ye? |
- skw who*

EXERCISES

SUBSTITUTION

- | | |
|----------------------------------|----------------------------------|
| 1. Nin ye Kariba <u>muso</u> ye. | 2. Nin ye Ali ka <u>murū</u> ye. |
| -----ba -----. | -----Musa -----. |
| -----Minata -----. | -----daba -----. |
| -----fa -----. | -----saga -----. |
| -----Sali -----. | -----Fanta -----. |
| -----Jènèbu -----. | -----jele -----. |
| -----dògòkè -----. | -----Kariba -----. |
| -----Fanta -----. | -----so -----. |
| -----Musa -----. | -----biro -----. |
| -----kòròmuso -----. | -----denbaya -----. |
| -----denkè -----. | -----Ngolo -----. |
| -----mòkè -----. | -----Hawa -----. |
| -----Ali -----. | -----Sidibe -----. |
| -----Awa -----. | -----murū -----. |
| -----Kariba -----. | -----Ali -----. |
| -----muso -----. | -----nègèsò -----. |

EXERCISES - SUBSTITUTION

3. Muso bè Kariba fè.

mur -----.
 ----- Ali -----.
 mobili -----.
 ----- Keyta -----.
nègèso -----.
 ----- Fanta -----.
 moto -----.
 ----- Sidibe -----.
 denw -----.
 so fila -----.
 ----- Musa -----.
 ----- Kante -----.
muso fila -----.
 ----- Kariba -----.

4. Den tan bè Musa fè.

--- saba -----;
 --- duuru -----;
 --- naani -----.
 --- kòntòntò -----.
 --- wolonwula -----.
 --- fila -----.
 --- wòorò -----.
 --- segin -----.
 --- tan -----.
 --- kelen -----.
 --- naani -----.
 --- wòorò -----.
 --- fila -----.
 --- tan -----.

5. Instructeur: Dans cet exercice, on travaille les contractions. Faire très attention à la contraction, l'intonation et la prononciation.

Nin y'a muso ye.

----- i -----.
 ----- a -----.
 ----- u -----.
 ----- aw -----.
 ----- n' -----.
 ----- an -----.
 ----- Ali -----.
 ----- a -----.
 ----- u -----.
 ----- aw -----.
 ----- i -----.
 ----- an -----.
 ----- u -----.

SENTENCE FORMATION

A: Kariba, tabali

A: Ngolo, muso _

a, mur _

i, muso _

n', fa _

Ali, daba _

Kante, so _

Bari, mobili _

Sali, kòròkè _

Peacecorps, biro _

an, dèbènw _

u, fa _

i, dògòmuso _

Ali, denbaya _

B: Kariba ka tabali filè!

B: Ngolo muso filè!

A ka mur _-----.

I muso _-----.

N' fa _-----.

Ali ka daba _-----.

Kante ka so _-----.

Bari ka mobili _-----.

Sali kòròkè _-----.

Peace Corps ka biro _-----.

An ka dèbènw _-----.

U fa _-----.

I dògòmuso _-----.

Ali ka denbaya _-----.

EXERCISES (Continued)

1. A: Ngolo mun ye Hawa ye?
 Kariba mun ye Fanta ye?
 Hawa mun ye Ngolo ye?
 Kariba mun ye Ngolo ye?
 Fanta mun ye Nyele ye?
 Hawa mun ye Musa ni Sali ye?
 Ngolo mun ye Madu ye?
 Jenebu mun ye Kariba ye?
 Minata mun ye Ali ye?
 Nyele mun ye Minata ye?
 Ali mun ye Nyele ye?
 Umu mun ye Hawa ye?
 Awa mun ye Ngolo ye?
 Madu mun ye Fanta ye?
- B: A muso don.
A muso don.
A cè don.
A fa don.
A denmuso don.
A denw don.
A mòden don.
A dōgòkè don.
A kòròkè don.
A dōgòmuso don.
A kòròmuso don.
A mòmuso don.
A mòkè don.
A ba don.

TRANSFORMATION

1. A: Kariba muso don. (dōgòmuso) B: Ayi, Kariba muso tè.
A dōgòmuso de don.
 Ngolo denkè don. (denmuso) Ayi, Ngolo denkè tè.
A denmuso de don.
 Minata kòròkè don. (kòròmuso) Ayi, Minata kòròkè tè.
A kòròmuso de don.
 Musa fa don. (ba) Ayi, Musa fa tè. A ba de don.
 Minata mòkè don. (fa) Ayi, Minata mòkè tè. A fa de don.
 Kariba mòmuso don. (ba) Ayi, Kariba mòmuso tè.
A ba de don.
 Hawa cè don. (denkè) Ayi, Hawa cè tè. A denkè de don.
 I muso don. (kòròmuso) Ayi, n'muso tè. N'kòròmuso de don.
 I den don. (dōgòni) Ayi, n'den tè. N'dōgòni de don.
 Aw musow don. (dōgòm^usow) Ayi, an musow tè. An dōgòm^usow de don.
2. A: I den don. (Ali) B: Ayi, n'den tè. Ali de den don.
 Kariba muso don. (Ngolo) Ayi, Kariba muso tè. Ngolo de muso don.
 Fanta cè don. (Hawa) Ayi, Fanta cè tè. Hawa de cè don.
 Kariba denkè don. (Ngolo) Ayi, Kariba denkè tè. Ngolo de
denkè don.
 Aw denw don. (Fanta) Ayi, an denw tè. Fanta de denw don.
 Fanta fa don. (Kariba) Ayi, Fanta fa tè. Kariba de fa don.
 Sali mòkè don. (Minata) Ayi, Sali mòkè tè. Minata de mòkè don.
 Jènèbu mòden don. (Hawa) Ayi, Jènèbu mòden tè. Hawa de mòden don.
 Kariba kòròkè don. (Minata) Ayi, Kariba kòròkè tè. Minata de
kòròkè don.
 Fanta den don. (Ngolo) Ayi, Fanta den tè. Ngolo de den don.

EXERCISES (Continued - TRANSFORMATION

3. A: Ali ka daba don. (muru)
 I ka mobili don. (moto)
A ka so don. (biro)
Aw ka sigilan don. (tabali)
Musa ka sigarati don. (alimeti)
Fanta ka ji don. (nònò)
Kante ka kalanso don. (biro)
Kariba ka jele don. (daba)
Sidibe ka nègèso don. (poponi)
Ngolo ka dalan don. (sigilan)
- B: Ayi, Ali ka daba tè. A ka muru de don.
Ayi, n'ka mobili tè. N'ka moto de don.
Ayi, a ka so tè. A ka biro de don.
Ayi, an ka sigilan tè. An ka tabali de don.
Ayi, Musa ka sigarati tè. A ka alimeti de don.
Ayi, Fanta ka ji tè. A ka nònò de don.
Ayi, Kante ka kalanso tè. A ka biro de don.
Ayi, Kariba ka jele tè. A ka daba de don.
Ayi, Sidibe ka nègèso tè. A ka poponi de don.
Ayi, Ngolo ka dalan tè. A ka sigilan de don.
4. A: Ali ka muru don. (Musa)
Aw ka so don. (Jak)
Bari ka sigarati don. (Kariba)
Sidibe ka moto don. (Kante)
Fanta ka ji don. (Jènèbu)
Kariba ka jele don. (Sali)
Minata ka bònbòn don. (Fanta)
Kalanden ka lakèrè don. (karamògò)
AID ka biro don. (Peace Corps)
I ka mobili don. (Keyta)
- B: Ayi, Ali ka muru tè. Musa de ka muru don.
Ayi, an ka so tè. Jak de ka so don.
Ayi, Bari ka sigarati tè. Kariba de ka sigarati don.
Ayi, Sidibe ka moto tè. Kante de ka moto don.
Ayi, Fanta ka ji tè. Jènèbu de ka ji don.
Ayi, Kariba ka jele tè. Sali de ka jele don.
Ayi, Minata ka bònbòn tè. Fanta de ka bònbòn don.
Ayi, kalanden ka lakèrè tè. Karamogo de ka lakèrè don.
Ayi, AID ka biro tè. Peace Corps de ka biro don.
Ayi, n'ka mobili tè. Keyta de ka mobili don.

QUESTIONS

Instructeur: Employer le dessin de la famille de Ngolo.

- | | |
|---|--|
| <p>1. Kariba <u>mun</u> ye Fanta ni Asita ye?
 Kariba <u>denw</u> ye duuru ye <u>wa</u>?
 Ngolo <u>muso</u> ye <u>fila</u> ye <u>wa</u>?
 Solo <u>dògòniw</u> ye <u>wòorò</u> ye <u>wa</u>?
 Nyele <u>kòròkè</u> ye Umu ye <u>wa</u>?
 Ngolo <u>mòden</u> ye <u>wolonwula</u> ye <u>wa</u>?
 Ma<u>du</u> <u>mòkè</u> ye <u>jòn</u> ye?
 Minata <u>mòmuso</u> <u>tògò</u> ko di?
 Kariba <u>kòròw</u> ye <u>jòn</u> ni <u>jòn</u> ye?
 Jòn ni <u>jòn</u> ye Ngolo <u>den</u> ye?</p> | <p>2. Muso b'i fè?
 Cè b'i fè?
 Den b'i fè?
 I <u>dògòmuso</u> ye <u>fila</u> ye <u>wa</u>?
 I <u>kòròmuso</u> ye <u>kelen</u> ye <u>wa</u>?
 I ba bè balolen?
 I <u>fa</u> balolen bè?
 I <u>kòròw</u> ye <u>saba</u> ye <u>wa</u>?
 I <u>dògòniw</u> ye <u>fila</u> ye <u>wa</u>?
 I <u>mòkè</u> balolen bè?
 I <u>mòmuso</u> <u>dun</u>?
 I <u>fa</u> bè <u>yan</u> <u>wa</u>?
 Mobili b'i fè?
 I ka mobili <u>bè</u> <u>yan</u> <u>wa</u>?</p> |
|---|--|

NOTES

1. The Bambara Family

In the American family structure, it is often the case that we are not very close to relatives that are beyond the immediate family. Apart from the occasional grandmother or grandfather in the family, we don't usually grow up with anyone besides our own parents and our immediate brothers and sisters. It is possible to pass long periods of time without seeing aunts, uncles, cousins, nieces and nephews. The Bambara family is the opposite of this. All members of the family from all branches of the family remain quite close, and often live together. In the Bambara family, the older and younger brothers of your father are also your fathers. Their wives are your mothers. Their children are your brothers and sisters. As a child you may be sent to live in the home of one of these fathers, to spend a few years or even to grow up there, or maybe just to spend every summer in the family of one of your fathers.

The members of the Bambara family participate in a degree of generosity which many Americans find hard to believe. Giving and taking are arts that are not as widely practiced in American society. Everything that a Bambara family owns also belongs to the brothers, sisters, fathers, and mothers. In time of need one turns to one's relatives. In the case of older kin who have something that you need, you have only to ask and it will be given. Rarely is anything sold to another relative. This same kind of relationship will also often exist between close friends.

2. -kè and -muso

As you may already have figured out, the suffixes -kè and -muso are frequently used to determine gender in Bambara. We observed the masculine suffix -kè in the following examples:

NOTES (Continued)

den	child	denkè	son	denmuso	daughter
balima	kin of same generation	balimakè	male kin	balimamuso	female kin
kòrò	older kin of same generation	kòròkè	older brother, cousin	kòròmuso	older sister, cousin
dògò	younger kin of same generation	dògòkè	younger brother, cousin	dògòmuso	younger sister, cousin

In writing -kè and -muso are attached directly to the noun that they modify. In pronunciation, they operate just like compounds. That is, at the end of the compound they will have a high tone, e.g.

kòròmuso (_ _ - -) kòròkè (_ _ -)

In all Bambara and Maninka dialects, the same form of the word will be used to indicate both "woman" when used alone and "female" when used in compounds.

In Bambara, the word cè is used for "man" and kè is used for "male" in compounds. It is clear that cè is historically derived from kè. In many dialects, the form kè can be used alone to refer to "man". Kè and muso are also attached to animal names to indicate gender.

so "horse" somuso "mare" sokè "stallion"

The only exceptions to this are the following:

dòndònkòrò "rooster" ntura "bull" bakòròn "ram"

3. Possessive fè

Possessive "have" in English is commonly expressed in Bambara by what we will call a locative construction. These constructions do not contain verbs. They consist of a noun (or noun phrase) followed by the auxiliary bè or tè, followed by a postpositional phrase (a noun or noun phrase followed by a postposition). A postposition is much like a preposition with the exception that it follows its object rather than preceding it.

Locative Construction: N Aux N p

The most common postposition for expressing possession is fè, which translates very roughly into English as "with", e.g.

Mobili_bè n'fè. "The car is with me." or
car the is me with "I have the car."

NOTES (Continued)

4. Locatives kònò, kòfè

Two other postpositions were introduced: kònò, meaning "in" or "inside". The word kònò also means "stomach, belly". Kòfè means "behind" or "in back of". Kò means "back".

du <u>kònò</u>	"inside the compound" (concession)
Kariba ka bon <u>kòfè</u>	"behind Kariba's room"

Bambara has no prepositions, only postpositions. Unit VI treats postpositions in depth. You will find that many postpositions combine with fè to produce complex postpositions. Although they are written as one word, they always retain their original tones.

5. Alienable and inalienable possession

In Bambara, there is no difference between possessive adjectives and the personal pronouns (I, you, she, he). There are two kinds of possessive constructions for nouns. In the first, the noun or pronoun possessor directly precedes the possessed noun, e.g.

<u>a</u> ba	"his mother"
-------------	--------------

In the second, the noun or pronoun possessor is separated from the thing possessed by ka. The first construction is referred to as characterizing inalienable possession. That is, it defines an inherent, inalterable relation. The second is referred to as characterizing alienable possession, i.e. a non-inherent, possibly transitory relationship. As you will discover these constructions have other functions which complicate the matter. We will use the terms alienable and inalienable only as rather crude labels to refer to these constructions.

The two possessive constructions in Bambara can be displayed as follows:

INALIENABLE		
POSSESSOR	POSSESSED	ENGLISH
n'	<u>fa</u>	my father
i	ba	your mother
<u>a</u>	<u>kungolo</u>	his (her) head
an	<u>musow</u>	our wives
<u>aw</u>	<u>hakiliw</u>	your minds
<u>u</u>	<u>bolow</u>	their arms
Madu	denmuso	Madu's daughter

NOTES (Continued)

ALIENABLE			
POSSESSOR		POSSESSED	ENGLISH
n'	ka	mobili	my car
i	ka	so	your house
<u>a</u>	ka	nègèso	his (her) bicycle
an	ka	sigilanw	our chairs
aw	ka	dèbènw	your mats
<u>u</u>	ka	kulusiw	their pants

One exception we have already seen is the word denbaya, meaning "family". Although in terms of its meaning it would seem to fall into the inalienable category, it does not. "Your family" is i ka denbaya, and not i denbaya.

When possessive constructions are negated, the definite article can be omitted, or it can be present, depending on what the speaker wants to say.

N'ka so tè.

It is not a house of mine.

N'ka so tè.

It is not my house.

The second sentence implies that the speaker has a house, but not the house in question. The first sentence simply indicates that the house in question does not belong to the speaker.

In an effort to simplify matters, we have used the non-definite form throughout the lesson.

When asking questions about possession, the definite article is used or omitted, depending on what one wants to say, e.g.

Mobili b'i fè wa?

Do you have a car?

Mobili b'i fè wa?

Do you have the car?

In asking about one's family, it would not make much sense to use the definite article.

Muso b'i fè wa?

Do you have a wife?

Den b'i fè wa?

Do you have a child?

6. Interrogative jòn

In this unit, the interrogative pronoun jòn, "who" was introduced. Using the possessive construction described above, it is easy to see how "whose?" is expressed in Bambara, as in the following examples:

NOTES (Continued)

INALIENABLE:	Nin ye jòn_den_ye?	Whose child is this?
	Nin ye jòn_muso_ye?	Whose wife is this?
ALIENABLE	Nin ye jòn_ka mobili_ye?	Whose car is this?
	Nin ye jòn_ka nègèso_ye?	Whose bicycle is this?

Notice that jòn is followed by the definite article.

7. Emphatic de

In this unit, the emphatic particle de was introduced. When placed after a noun or a pronoun in a sentence, it places extra emphasis on that noun. It can be used when you want to emphasize something, when you want to insist on something or when you want to contradict someone or something. In this sense it is equivalent to stress in English. For example:

Muso fila bè John fè.	John has two wives.
Muso fila <u>de</u> bè John fè.	It's TWO wives that John has.
	John has TWO wives.
Muso fila bè John <u>de</u> fè.	It's JOHN that has two wives.
	JOHN has two wives.

Nouns followed by de are always definite, so we will simplify the writing system by omitting the definite article.

There are two places that de can occur in possessive noun phrases like "John's book". De can occur either after the possessor or the possessed, depending upon which is being stressed, and the meaning desired. For example:

Ayi, Ngolo muso tè.	No, it's not Ngolo's wife,
Kariba <u>de</u> muso <u>don</u> .	it's KARIBA'S wife.

Here the possessor has been stressed since that is where the contradiction lies. Thus, de is placed after dògòmuso. Ngolo appears in both sentences. For alienable possession, the case is the same.

Ayi, Peace Corps ka biro tè.	No, it's not the Peace Corps'
AID <u>de</u> ka biro <u>don</u> .	office, it's AID's office.
Ayi, Peace Corps ka biro tè.	No, it's not the Peace Corps'
Peace Corps ka so <u>de</u> <u>don</u> .	office, it's the Peace Corps' HOUSE.

8. Ba and fa

The definite article is not used with the kinship terms ba "mother" and fa "father".

VOCABULARY

ba n.	mother
<u>b</u> aba n.	affectionate term for father, also nickname given to someone bearing his grandfather's name.
balima n.	kin of same generation
balimakè n.	brother
balimamuso n.	sister
balo v.	live, be alive
balolen	be living
bènkè n.	maternal uncle (mother's brother)
den n.	child
denbaya n.	family
denkè (den-kè) n.	son (child-male)
denmuso (den-muso) n.	daughter (child-female)
dògò n.	younger (sibling)
dògòkè (dògò-kè) n.	younger brother
dògòmuso (dògò-muso) n.	younger sister
du n.	concession, compound, home
fa n.	father
fa kòròba n.	father's older brother
jamu n.	last or family name
kòrò n.	elder (sibling)
kòròkè (kòrò-kè) n.	older brother
kòròmuso (kòrò-muso) n.	older sister
masaw n.	relatives
mòden n.	grandchild
mògò n.	person
mòkè n.	grandfather
mòmuso n.	grandmother
muso n.	wife, woman
tènènmuso n.	paternal aunt (father's sister)
terikè n.	friend (male)
tògò n.	first name

Note: First names and family names differ in their pronunciation from region to region, particularly in their tones. For the most part, we will avoid marking tones on these names. The student will have to be aware of how people pronounce their names and try to reproduce them as well as possible.

VOCABULARY (Continued)

Tògòw ni jamuw

Cè tògò dōw		Muso tògò dōw	
Abudu	Jāmusa	Alima	Sajo
Abubakar	Jenfa	Ami (Aminata)	Sira
Adama	Jibirilu	Asitan (Asetu)	Umu
Ali	Kalilu	Awa (Hawa)	Waraba
Amadu	Kariba	Fanta (Fatumata)	Wasa
Amat (Mahamat)	Mamadu (Madu, Seyba)	Jeneba	
Amidu	Musa	Kaja (Kajatu)	
Asan	Ngolo	Korotumu	
Baba	Salifu	Lala	
Bakari	Sanba	Mama (Maramu)	
Baru (Umaru)	Sedu	Nyele	
Buba	Seku	Rokiya (Rokiyatu)	
Burama	Siriman	Safi (Safiatu)	
Isa	Yaya		
Isiaka			

Jamuw

Ba (Bā)	Kamara (Camara)	Nyarè (Niaré)
Bagayògò (Bagoayoko)	Kamisògò (Kamissoko)	Sakiliba (Sakiliba)
Balo (Ballo)	Kante (Kanté)	Samaseku (Samassekou)
Bari (Barry)	Kanute (Kanoute)	Sankare (Sangare)
Danba (Damba)	Keyita (Keita)	Singare
Dante (Danté)	Konare (Konaré)	Sise (Cissé)
Dunbuya (Doumbia)	Konate (Konaté)	Sisòkò (Cissoko)
Jabate (Diabaté)	Kònè (Koné)	Suko (Souko)
Jalo (Diallo)	Koyita (Koita)	Sumaoro
Jakite (Diakité)	Kulubali (Coulibaly)	Sumare (Soumaré)
Jara (Diarra)	Kuyate (Kouyate)	Tarawèle (Traore)
Jawara (Diawara)	Li (Ly)	Tambura (Tamboura)
Fanè (Fané)	Makalu (Macalou)	Tunkara (Tounkara)
Fayi (Faye)	Mariko (Mariko)	Ture (Touré)

ASSIGNMENTS

1. Draw a schematic or stick figure picture of your family. Bring it to class and use it to teach the names of your family members and their relations to the rest of the class. Be sure to include grandparents and aunts and uncles as well.

UNIT V

Tèrèmèli ni tigiya

Nsiirin:

Mògò tè kè ɲana ye don kelen.

Bargaining

How much each

X ta possessives

The money system: dōrōmè

Emphatic pronoun

Emphatic de

CYCLE 1

- M-1 Òwò, n'ta don.
 Òwò, a ta don.
 Òwò, an ta don.
 Òwò, u ta don.
- C-1 A: Nin y'i ka dulòki ye wa?
 B: Òwò, n'ta don.
- A: Nin y'a ka kulusiye wa?
 B: Òwò, a ta don.
- A: Nin y'aw ka kalanso ye wa?
 B: Òwò, an ta don.
- A: Ò y'u ka biro ye wa?
 B: Òwò, u ta don.
- C-2 A: Nin y'i ta ye wa?
 B: Òwò, n'ta don.
- A: Nin y'a ta ye wa?
 B: Òwò, a ta don.
- A: Nin y'u ta ye wa?
 B: Òwò, u ta don.
- M-2 Ayi, n'ta tè.
 Ayi, a ta tè.
 Ayi, an ta tè.
 Ayi, u ta tè.
 Ayi, i ta tè.
 Ayi, aw ta tè.
- C-3 A: Nin y'i ka tabali ye wa?
 B: Ayi, n'ta tè.
- A: O ye Sidibe ka mobili ye wa?
 B: Ayi, a ta tè.
- A: O y'aw ka biro ye wa?
 B: Ayi, an ta tè
- A: O ye karamògòw ka so ye?
 B: Ayi, u ta tè.
- M-3 Jak ta don.
 Keyta ta don.
 Sidibe ta don.
 "Corps de la Paix" ta don.
 ---- ta don.
- Yes it's mine.
Yes it's his.
Yes it's ours.
Yes it's theirs.
- Is this your shirt?
Yes it's mine.
- Are these his pants?
Yes they are his.
- Is this your classroom?
Yes it's ours.
- Is that their office?
- Is this yours?
- Is this his?
- Is this theirs?
- No, it's not mine.
No, it's not his.
No, it's not ours.
No, it's not theirs.
No, it's not yours.
No, it's not yours.
- It's Jack's.
It's Keita's.
It's Sidibe's.
It's the Peace Corps'.

CYCLE 1 (Continued)

C-4 A: O mobili_ye jòn_ta_ye? *whose car is that?*
 B: Jak ta_don. *It's Jack* *omobile ye jak taye. It is Jak's car.*

A: O biro_ye jòn_ta_ye?
 B: Keyita ta_don.

A: O poponi_ye jòn_ta_ye?
 B: Sidibe ta_don.

A: O Landrover_ye jòn_ta_ye?
 B: Corps de la Paix ta_don.

emphasizing in Negative form

CYCLE 2

M-1 Ayi, ne ta_don.

No, it's mine

Ayi, e ta_don.

No, it's yours.

Ayi, ale ta_don.

No, it's his.

Ayi, anw ta_don.

No, it's ours.

Ayi, aw ta_don.

No, it's yours.

Ayi, olu ta_don.

No, it's theirs.

C-1 A: Baba ta_don wa?

B: Ayi, ne ta_don.

A: Musa ta_don wa?

B: Ayi, e ta_don.

A: I ta_don wa?

B: Ayi, ale ta_don.

A: U ta_don wa?

B: Ayi, anw ta_don.

A: Corps de la Paix ta_don wa?

B: Ayi, aw ta_don.

A: Aw ta_don wa?

B: Ayi, olu ta_don.

M-2 Ne ta_don.

Ale ta_don.

C-2 A: Nin moto_ye jòn_ta_ye?

B: Ne ta_don.

A: O moto dun?

B: Ale ta_don.

CYCLE 3

Instructeur: En vous servant du dessin 16 et aussi de votre monnaie, travailler les chiffres 1 à 10 comme ils s'emploient pour compter l'argent, c'est à dire, 5 FM à 50 FM. Ensuite, avec le cycle suivant, enseigner les chiffres 11 à 20, toujours en vous servant de l'argent et le dessin 16 comme aides visuelles.

- M-1 Dòròmè kelen don. It's five francs.
 Dòròmè fila don. It's ten francs.
 Dòròmè saba don. It's fifteen francs.
 Dòròmè --- don.
 Dòròmè tan don. It's fifty francs.
- C-1 A: Nin ye dòròmè joli ye? How many doromes is this?
 B: (Dòròmè) kelen don.
- A: Nin ye dòròmè joli ye?
 B: (Dòròmè) fila don.
- A: Nin dun? And how much is this?
 B: (Dòròmè) saba don.
- A: Nin dun?
 B: (Dòròmè) --- don.
- M-2 Ayi, (dòròmè) fila tè, (dòròmè) kelen de don.
Ayi, (dòròmè) segin tè, (dòròmè) wolonwula de don.
Ayi, (dòròmè) tan tè, (dòròmè) kòntòntòn de don.
Ayi, (dòròmè) wòorò tè, (dòròmè) naani de don.
- C-2 A: Nin ye dòròmè fila ye wa?
 B: Ayi, (dòròmè) fila tè. (Dòròmè) kelen de don.
- A: Nin ye dòròmè --- ye wa?
 B: Ayi, (dòròmè) --- tè. (Dòròmè) --- de don.

CYCLE 4

Instructeur: Faire les exercices suivant votre inspiration.

- M-1 (Dòròmè) ^{10/5} tan ni kelen don. It's 55 francs
 (Dòròmè) ^{10/5 =} tan ni fila don. It's 60 "
 (Dòròmè) tan ni saba don. It's 65 "
 (Dòròmè) tan ni naani don. It's 70 "
 (Dòròmè) tan ni duuru don. It's 75 "
 (Dòròmè) tan ni wòorò don. It's 80 "
 (Dòròmè) tan ni wolonwula don. It's 85 "
 (Dòròmè) tan ni segin don. It's 90 "
 (Dòròmè) tan ni kòntòntòn don. It's 95 "
 (Dòròmè) mugan don. It's 100 "

CYCLE 4 (Continued)

C-1 A: Nin ye (dòròmè) joli ye?
B: (Dòròmè) --- don.

How much (money) is this?

A: (Dòròmè) joli don?
B: (Dòròmè) --- don.

How much (money) is it?

DIALOGUE

A: I ni ce.
B: Nba, i ni ce.
A: Hèrè bè?
B: Hèrè dòròn.
A: Nin tabali_y'e ta_ye wa?
B: Òwò, ne ta don.
A: Alimeti b'i fè wa?
B: Òwò, alimeti bè yan.
A: Joli joli don?
B: Kelen dòròmè saba.

Greetings.
Nba, greetings.
How is everything? (Is there peace?)
Very fine. (Only peace)
Is this table yours?
Yes, it's mine.
Do you have matches?
Yes, there are matches here.
How much for each one?
Fifteen francs a piece.

A: Nin dun? Nin ye joli ye?
B: Dòròmè tan ni duuru don.

And what about this? How much is this?
It's seventy-five francs.

A: A da ka gèlèn. A barika.
B: A saṅ tan ni saba la!

It's expensive, please! (Too much!)
Please lower (the price).

A: Ayiwa. I ka wari filè!

O.K. Here is your money!

DIALOGUES FOR PRACTICE

1. A: Nin mobili ye jòn ta ye?
 B: Keyta ta dón.
 A: Nin dun?
 B: O fana ye Keyta ta ye.

Whose is this car?
It's Keita's.
And this one?
That one too is Keita's.

2. A: Moto in ye Kariba ta ye wa?
B: Ayi, ale ta tè. Ne de ta don.

Is this mobylette Kariba's?
No, it's not his. It's mine.

3. A: Muso b'i fè wa?
 B: Ōwò, muso bè n'fè.
 A: Muso joli b'i fè?
 B: Muso fila.
 A: Den dun?
 B: Den wóorò bè n'fè.
 A: Denmuso joli ani denkè joli?
 B: Denmuso fila ani denkè naani.

Do you have a wife?
Yes, I have a wife.
How many wives do you have?
Two wives.
Any children?
I have 6 children.
How many girls and how many boys?
Two girls and four boys.

DIALOGUES FOR PRACTICE (Continued)

4. A: Mobili t'i fè wa? Don't you have a car?
 B: Ayi, mobili tè n' fè. No, I don't have a car.
 Moto de bè n' fè. A mobylette is what I have.
 A: So dun? O joli b'i fè? And a house? How many of them do you have?
 B: So fila de bè n' fè. I have two.
5. A: Tiga-sara kelen ye joli ye? How much is one pile of peanuts?
 B: Dòròmè. Five francs each.
 A: Namasa-sara dun? And a bunch of bananas?
 B: Nin ye tan tan ye. These are fifty francs each.
 Nin ye mugan mugan ye. These are one hundred francs each.
 A: Lenburuba fana bè yen? Are there oranges too?
 B: Owò, a filè! Yes, here they are!
 A: Lenburu kumun dun? And lemons?
 B: Lenburu kumun tè n'fè sisan. I don't have any lemons now.

TEXT

Nin tabali tigi tògò Ali. A jamu ko Tarawele. Nin tabali ye Ali ta ye. Fèn caman b'a fè. Sukaro ni bònbon b'a fè. Tiga kògòma b'a fè. Safinè b'a fè. Sigarati ni alimèti b'a fè. Anglòpu fana b'a fè. Ali ka fènw da man gèlèn. Sannikèla caman bè Ali fè. Wari fana b'a fè.

^{negative}
 This table merchant's name is Ali. His last name is Traore. This table is Ali's. He has lots of things. He has sugar and candy. He has piles of ^{softy candies} peanuts. He has soap. He has cigarettes and matches. He has envelopes too. The prices of Ali's things are not high. Ali has lots of customers. He has money, too.

QUESTIONS

- | | |
|--------------------------------|-----------------------------------|
| 1. Nin tabali tigi tògò ko di? | 5. Tiga kògòma b'a fè wa? |
| 2. A jamu dun? | 6. Sigarati ni alimèti b'a fè wa? |
| 3. Nin tabali ye jòn ta ye? | 7. Ali ka fènw da ka gèlèn wa? |
| 4. Sukaro ni bònbon b'a fè wa? | |

EXERCISES

SUBSTITUTION

Instructeur: l'élève doit répéter chaque prix deux fois pour l'exercice 2.

EXERCISES (Continued)

1. Nin ye Musa ta ye.
 ----- ale -----.
 ----- Fanta -----.
 ----- e -----.
 ----- ne -----.
 ----- Bari -----.
 ----- aw -----.
 ----- musow -----.
 ----- olu -----.
 ----- Awa -----.
 ----- anw -----.
 ----- Bari -----.
 ----- ale -----.
 ----- ne -----.

2. Sara ye tan tan ye.
 ----- fila -----.
 ----- mugan -----.
 ----- tan ni wòorò (wòorò)----.
 ----- kòndòntòn----.
 ----- segin -----.
 ----- tan ni kelen ----.
 ----- tan ni saba ----.
 ----- tan ni duuru ----.
 ----- wolonwula -----.
 ----- tan ni kelen ----.
 ----- saba -----.
 ----- naani -----.
 ----- tan -----.

TRANSFORMATION

T: N'ta don.
U ta don.
A(w) ta don.
I ta don.
An ta don.
A ta don.
U ta don.
N'ta don.
A ta don.
An ta don.
A(w) ta don.
U ta don.
I ta don.
N'ta don.

Sl: Ne ta don.
Olu ta don.
Aw ta don.
E ta don.
Anw ta don.
Ale ta don.
Olu ta don.
Ne ta don.
Ale ta don.
Anw ta don.
Aw ta don.
Olu ta don.
E ta don.
Ne ta don.

S2: Ne de ta don.
Olu de ta don.
Aw de ta don.
E de ta don.
Anw de ta don.
Ale de ta don.
Olu de ta don.
Ne de ta don.
Ale de ta don.
Anw de ta don.
Aw de ta don.
Olu de ta don.
E de ta don.
Ne de ta don.

QUESTIONS

A: Nin y'a ta ye wa?
Nin ye n'ta ye wa?
Nin y'an ta ye wa?
Nin y'u ta ye wa?
Nin y'i ta ye wa?
Nin ye cèw ta ye wa?
Nin y'aw ta ye wa?
Nin ye muso ta ye wa?
Nin ye Musa ta ye wa?
Nin ye n'ta ye wa?
Nin ye Bari ta ye wa?
Nin y'an ta ye wa?
Nin y'a ta ye wa?
Nin y'u ta ye wa?

B. Ōwò, ale ta don.
Ōwò, e ta don.
Ōwò, aw ta don.
Ōwò, olu ta don.
Ōwò, ne ta don.
Ōwò, olu ta don.
Ōwò, anw ta don.
Ōwò, ale ta don.
Ōwò, ale ta don.
Ōwò, e ta don.
Ōwò, ale ta don.
Ōwò, aw ta don.
Ōwò, ale ta don.
Ōwò, olu ta don.

B: Ayi, ne ta tè. Musa de ta don.
Ayi, a ta tè. Sali de ta don.
Ayi, an ta tè. Olu de ta don.
Ayi, u ta tè. Sira de ta don.
Ayi, a ta tè. Kariba de ta don.
Ayi, n'ta tè. Keyita de ta don.
Ayi, aw ta tè. Awa de ta don.
Ayi, a ta tè. Minata de ta don.
Ayi, u ta tè. Ali de ta don.
Ayi, i ta tè. Sali de ta don.
Ayi, an ta tè. Ale de ta don.
Ayi, a ta tè. Ne de ta don.
Ayi, n'ta tè. Musa de ta don.
Ayi, aw ta tè. Ne de ta don.

COMBINATION

- A -

- B -

Sara_ye <u>fila</u> <u>fila</u> ye. (saba)	Sara <u>saba</u> ye dòròmè wòrò ye.
Sara_ye duuru duuru ye. (naani)	Sara naani ye dòròmè <u>mugan</u> ye.
Sara_ye <u>tan</u> <u>tan</u> ye. (<u>fila</u>)	Sara <u>fila</u> ye dòròmè <u>mugan</u> ye.
Sara_ye tan ni <u>saba</u> <u>saba</u> ye. (kelen)	Sara kelen ye dòròmè tan ni <u>saba</u> ye.
Sara_ye <u>segin</u> <u>segin</u> ye. (<u>fila</u>)	Sara <u>fila</u> ye dòròmè tan ni wòrò ye.
Sara_ye wòrò wòrò ye. (<u>saba</u>)	Sara <u>saba</u> ye dòròmè tan ni <u>segin</u> ye.
Sara_ye <u>fila</u> <u>fila</u> ye. (tan)	Sara tan ye dòròmè <u>mugan</u> ye.
Sara_ye <u>saba</u> <u>saba</u> ye. (wooro)	Sara wooro ye dòròmè tan ni <u>segin</u> ye.
Sara_ye naani naani ye. (duuru)	Sara duuru ye dòròmè <u>mugan</u> ye.
Sara_ye dòròmè dòròmè ye. (<u>mugan</u>)	Sara <u>mugan</u> ye dòròmè <u>mugan</u> ye.
Sara_ye duuru duuru ye. (<u>saba</u>)	Sara <u>saba</u> ye dòròmè tan ni duuru ye.
Sara_ye wolonwula wolonwula ye. (<u>fila</u>)	Sara <u>fila</u> ye dòròmè tan ni naani ye.
Sara_ye kò̀nòntòn kò̀nòntòn ye. (kelen)	Sara kelen ye dòròmè kò̀nòntòn ye.
Sara_ye tan ni kelen kelen ye. (kelen)	Sara kelen ye dòròmè tan ni kelen ye.

NOTES

1. Bargaining

In this Unit, you have gotten your first taste of bargaining. In many shopping situations you will find yourself in a position where you have to bargain. Bargaining is an art and it can be a lot of fun. It is an expected form of social interaction in most of Africa. Knowing some Bambara puts you one up on most of the other Europeans with whom the merchants deal. Merchants, as most Bambara people, will generally be very receptive to your efforts to use Bambara and will often help you in saying what you want. In shopping, it is advisable to try to find out what an item is worth (i.e. a reasonable price) before getting into the bargaining situation. Most importantly, you must not think that a merchant is trying to cheat his customers in bargaining. Most of them

NOTES (Continued)

operate on a very small profit margin. They are like all businessmen anywhere trying to get the best price that their customers are willing and able to pay. They are not wrong in thinking that European and American visitors are capable of paying a few cents more than their own countrymen.

2. The money system: dòròmè

The money counting system is based on the dòròmè. One dòròmè equals five francs. Thus if you can count to 20 in Bambara, you can express 20 dòròmè, or 100 malian francs.

1	(dòròmè) kelen	5 x 1 -	5 FM
2	(dòròmè) fila	5 x 2 -	10 FM
3	(dòròmè) saba	5 x 3 -	15 FM
4	(dòròmè) naani	5 x 4 -	20 FM
5	(dòròmè) duuru	5 x 5 -	25 FM
6	(dòròmè) wòorò	5 x 6 -	30 FM
7	(dòròmè) wolonwula	5 x 7 -	35 FM
8	(dòròmè) segin	5 x 8 -	40 FM
9	(dòròmè) kònòntòn	5 x 9 -	45 FM
10	(dòròmè) tan	5 x 10 -	50 FM
11	(dòròmè) tan ni kelen	5 x 11 -	55 FM
12	(dòròmè) tan ni fila	5 x 12 -	60 FM
13	(dòròmè) tan ni saba	5 x 13 -	65 FM
14	(dòròmè) tan ni naani	5 x 14 -	70 FM
15	(dòròmè) tan ni duuru	5 x 15 -	75 FM
16	(dòròmè) tan ni wòorò	5 x 16 -	80 FM
17	(dòròmè) tan ni wolonwula	5 x 17 -	85 FM
18	(dòròmè) tan ni segin	5 x 18 -	90 FM
19	(dòròmè) tan ni kònòntòn	5 x 19 -	95 FM
20	(dòròmè) mугan	5 x 20 -	100 FM

If the mathematics of conversion bothers you, it is sometimes easier just to learn the names of the coins and bills themselves. There are three common coins: dòròmè (kelen), dòròmè fila, and dòròmè duuru. An American in Mali can also convert dòròmè directly to cents, since one dorome equals roughly one cent. When you are in a bargaining or a buying context it is not always necessary to repeat the word dòròmè. It will suffice just to use the number, and dòròmè will be understood.

3. How much each?

When the customer picks up or points to one item and asks: "nin ye joli ye?" it means that he is only interested in buying one of the items in question, or that there is only one of them. When the customer points to something and asks: "nin ye joli joli ye?" it means that one of the items in question is available and he wants to know the unit price, or "How much each?" This question is always used for items that are sold in piles or standard measures. For example, at the table

NOTES (Continued)

merchants when asking for the price of a pile of peanuts ask: "tigasara ye joli joli ye?" or "How much per peanut pile?" In these situations the seller always responds by repeating the price twice as in "nin ye tan tan ye", "These are 50 francs a piece." If the number to be repeated is a longer number, like the numbers 11 through 19, then the seller will only repeat the second part of the number. For example: "o ye tan ni wolonwula wolonwula ye," "These are 85 francs a piece." The postposition la (na) can also be used to express "at," "a piece", and "per". For example: "a san tan ni duuru la!" "Buy it at 75 francs!" or "a san begin na!" "Buy it at 40 francs!"

4. san

"San" is the verb "to buy". You have seen the second person singular "you" command or imperative form in this unit:

<u>A san</u> !	Buy it!
<u>Nin san</u> !	Buy this!

We will further explore the command forms in later units.

5. X ta possessives

In this unit you also worked on the equivalent to English possessive pronouns (mine, yours, etc.). These are easily formed by placing the word ta after each one of the pronouns. You might think of ta as meaning "possession."

n'ta	"mine"	an ta	"ours"
i ta	"yours"	a(w) ta	"yours"
<u>a</u> ta	"his, hers, its"	<u>u</u> ta	"theirs"

Ta can also be used with the interrogative jon?, and also with proper names.

Jòn ta?	"whose?"
Kante ta.	Kante's
Fanta ta.	Fanta's
Corps de la Paix ta.	Peace Corps'

It never occurs without a possessor, and the possessive construction is always inalienable.

6. Emphatic pronouns

The emphatic or insistence forms of the personal pronouns were also used in this unit. These forms are used when you stress or emphasize a particular pronoun in a sentence. In English, in order to stress a noun or pronoun, we can simply pronounce it louder and in a higher pitch, e.g.

NOTES (Continued)

"I didn't see HIM." The use of these emphatic pronouns in Bambara has roughly this same effect on the Bambara sentence. Bambara, being a tone language does not have the same freedom as English to vary loudness and pitch for emphasis.

ne	ME, I	anw	US, WE
e	YOU	aw	YOU
ale	HIM, HER, SHE, IT	olu	THEM, THEY

These may also occur with ta translating as emphatic or stressed possessive pronouns:

E ta don.

"It's YOURS."

These emphatic forms differ widely from dialect area to dialect area. The forms we are using are those for standard Bamako Bambara.

7. Emphatic de

You are well aware of the emphatic particle de which is also used to put emphasis or stress on an element in a sentence. It is often used in making contradictions, placing contrastive stress. The particle de is often used in combination with the emphatic personal pronouns, to place even greater stress on a word. In English for example, we stress pronouns in sentences like: "It's him that did it" or "It's him that stole the money." In Bambara, the emphatic pronoun plus de is used for this kind of emphasis. De cannot be used with pronouns other than the emphatic pronouns. For example:

Ne tè, <u>ale de don</u> .	It's not ME, it's HIM.
Anw tè, <u>olu de don</u> .	It's not US, it's THEM.
E tè, <u>ne de don</u> .	IT's not YOU, it's ME.

You will see the emphatic pronouns and the emphatic particle de in a great variety of contexts in later units.

8. da

Da is one of the Bambara words for "price" or "cost." The price on an item is inalienable in Bambara, thus to say "its price" you say a da and not a ka da.

9. a ka gèlèn

A ka gèlèn in Bambara means "it is hard, difficult", and in the context of this unit, "it is expensive." Like i ka kènè, this is another example of the adjective construction in Bambara. Units VII and IX will deal with adjectives in detail.

10. Notes on the Definite Article

- A. Ta + definite article. When negated to express something similar to "It's not mine", ta is not followed by the definite article.

N'ta tè. It's not mine.
(- - -)

- B. The interrogative pronoun jòn "who" is usually followed by the definite article.

Jòn_taaara? (- - -) Who went?
Jòn_ta_don?(- - -) Whose is it?

- C. In questions, the definite article is not present in asking questions about general possession.

Muso b'i fè wa? (_ _ - -) Do you have a wife?

The response, however, will have the definite article.

Muso_bè n' fè. (_ - - -) Yes, I have a wife.

- D. Joli "how much" or "how many" like the numerals is not followed by the definite article.

- E. Tone on Noun + Adjective operates like compound tone. That is, the last element of the compound will move to high tone regardless of its inherent tone, e.g.

kumun "bitter, acid" is low tone but:

lenburu kumun (_ _ - -)

VOCABULARY

anglopu (>Fr.) n.
 atayi (>Fr.) n.
 bananku n.
 bōnbōn (>Fr.) n.
 buyagi n.
 caman ad. adj.
 da n.
 dōrōmē (kelen) n.
 dutē (>Fr.) n.
 fēn n.
 finfin n.
 jabibi n.
 jolī
 jolī jolī
 lenburu n.
 lenburuba n.
 lenburukumun (lenburu-kumun).
 mangoro n.
 namasa n.
 namasatigi (namasa-tigi) n.
 nanaye, nana n.
 safine n.
 sara n.
 sira n.
 sōngō n.
 sukaro (>Eng./Fr.)
 tabalitigi (tabali-tigi)
 tērēmē v.
 tērēmēli n.
 tiga n.
 tigatigi (tiga-tigi) n.
 wari n.

envelope
 tea
 manioc
 candy
 guava
 a lot, many
 price
 five francs.
 tea
 thing
 charcoal
 pineapple
 How much?
 How much each (a piece)?
 citrus fruits
 orange (big citrus)
 lemon (sour citrus)
 mango
 bananas
 banana seller (banana-owner)
 mint
 soap
 pile measure, bunch
 tobacco
 price
 sugar
 table merchant (table-owner)
 bargain
 bargaining
 peanuts
 peanutseller (peanut-owner)
 money

EXPRESSIONS

A da ka gēlèn.
A ka gēlèn.
A man gēlèn.

Its price is expensive.
 It's hard, expensive, difficult.
 It's not hard, expensive, difficult.

ASSIGNMENTS

Pick out one or two items that you need from the nouns in the vocabulary for this unit. Go to a table merchant and find out how much they are, bargain, and buy them. Bring the items you've purchased to class and reenact the purchases you have made. You take the role of the merchant this time, and let a fellow student or the teacher take your place as the customer. Be sure to go through the appropriate greetings before asking the prices and bargaining.

UNIT - VI

Fènw bè yòrò min.

Nsiirin: Nyòkalaso_bolibaga_b'a_yèrè_kan.

Locative bè/tè construction

Postpositions: simple and complex

Directions

Possessive construction practice

Names of countries

Directions: north, south, east, west

CYCLE 1

Instructeur: Employer le dessin 30.

- M-1 (Ōwò) an bè Mali_la. (Yes) we are in Mali.
 (Ōwò) an bè Bamako. (Yes) we are in Bamako.
 (Ōwò) an bè santiri_la. (Yes) we are at the center.
 (Ōwò) an ka so_fana bè santiri_la. (Yes) our house is at the center too.
 (Ōwò) an ka fènw bè so. (Yes) our things are at home.

- C-1 A: Aw bè Mali_la wa?
 B: Ōwò, an bè Mali_la.

- A: Aw bè Bamakò wa?
 B: Ōwò, an bè Bamakò.

- A: Aw bè santiri_la wa?
 B: Ōwò, an bè santiri_la.

- A: Aw ka so_fana bè santiri_la wa?
 B: Ōwò, an ka so_fana bè santiri_la.

- A: Aw ka fènw bè so wa?
 B: Ōwò, an ka fènw bè so.

- C-2 A: Aw ka so_bè min? Where is your house?
 B: An ka so_bè santiri_la.

- A: Aw ka fènw bè min?
 B: An ka fènw bè so.

- C-3 A: I ka --- bè min? (objets possédés) (possessed objects)
 B: N'ka --- bè --- (la).

- A: I --- bè min? (relations familiales) (family
 B: --- bè --- (la). relationships)

CYCLE 2

Instructeur: Si nécessaire, ajouter d'autres exemples.

- M-1 N'bè kalanso_kònò. I'm in the classroom.
 Keyita bè biro_kònò. Keyita's in the office.
 Lakèrè bè buwati_kònò. There's chalk in the box.
 Wari_bè kèsu_kònò biro_la. There's money in the cash box
 at the office.
 Fanta bè mobili_kònò. Fanta is in the car.

CYCLE 2 (Continued)

- C-1 A: I bè min?
 B: N' bè kalanso_kònò.
 A: Keyita bè min?
 B: Keyita bè biro_kònò.
 A: Lakèrè bè min?
 B: Lakèrè bè buwati_kònò.
 A: Wari bè min?
 B: Wari bè kèsu_kònò biro_la.
 A: Fanta bè min?
 B: Fanta bè mobili_kònò.

CYCLE 3

- M-1 N'b'i nyèfè.
 I bè n'nyèfè.
 Kogo_b'i kòfè.
 Kogo_bè n'kòfè.
 I am in front of you.
 You are in front of me.
 There is a wall behind you.
 There is a wall behind me.

- C-1 A: Jòn bè n'nyèfè?
 B: Ne b'i nyèfè.

- A: Jòn b'i nyèfè?
 B: I bè n'nyèfè.

- A: Mun bè n'kòfè?
 B: Kogo_b'i kòfè.

- A: Mun b'i kòfè?
 B: Kogo_bè n'kòfè.

Instructeur: Circuler dans la salle de classe.

- M-2 Karamògò_b'an kòfè sisan.
Karamògò_b'an nyèfè sisan.
 The teacher is behind us now.
 The teacher is in front of us now.

- C-2 A: Karamògò_bè min sisan?
 B: Karamògò_b'an kòfè sisan.
 A: Karamògò_bè min sisan?
 B: Karamògò_b'an nyèfè sisan.

- M-3 Mògò (si) tè (n') kòfè sisan.
Mògò (si) tè (n') nyèfè sisan.
 No one is in the back (of me) now.
 No one is in front (of me) now.

CYCLE 2 (Continued)

- C-3 A: Jòn b'(i) kòfè sisan?
 B: Mògò (si) tè (n') kòfè sisan.
 A: Jòn b'(i) nyèfè sisan?
 B: Mògò (si) tè (n') nyèfè sisan.

CYCLE 4

- M-1 Sigariti bè sigilan (ju) kòrò. There are cigarettes under the chair.
 Lakèrè bè tabali (ju) kòrò. There is chalk under the table.
 Kamara bè jirisun (ju) kòrò. Kamara is under a tree.
 Sidibe bè waranda (ju) kòrò. Sidibe is under the veranda.
 C-1 A: Sigariti bè min?
 B: Sigariti bè tabali (ju) kòrò.
 A: Kamara bè min?
 B: Kamara bè jirisun (ju) kòrò.
 A: Lakèrè bè min?
 B: Lakèrè bè tabali (ju) kòrò.
 A: Sidibe bè min?
 B: Sidibe bè waranda (ju) kòrò.

CYCLE 5

- M-1 Sigilan bè n'kèrèfè. The seat is next to me.
 Tabali bè sigilan kèrèfè. The table is next to the seat.
 Lakèrè bè tabali kan. The chalk is on the table.
 Kalandenw bè sigilanw kan. The students are on the chairs.
 Tabulo bè karamògò kèrèfè. The blackboard is next to the teacher.
 C-1 A: Sigilan bè jòn kèrèfè?
 B: Sigilan bè n'kèrèfè?
 A: Mun bè sigilan kèrèfè?
 B: Tabali bè sigilan kèrèfè.
 A: Mun bè tabali kan?
 B: Lakèrè bè tabali kan.
 A: Mun bè sigilanw kan?
 B: Buwatiw bè sigilanw kan.
 A: Mun bè karamògò kèrèfè?
 B: Tabulo bè karamògò kèrèfè?

CYCLE 6

Instructeur: Employer beaucoup de gestes.

- M-1 Tufa_bè sanfè. The roof is up above.
 Dèbèn_bè duguma. The mat is on the ground.
 Mobili_bè kènèma. The car is outside.
 Lanpan_bè sanfè. The light is up.
 Sigilanw_bè duguma. The chairs are on the ground.
 Nègèso_bè kènèma. The bicycle is outside.
- C-1 A: Mun ni mun bè sanfè? A: Mun ni mun bè duguma?
 B: Tufa_ni lanpan_bè sanfè. B: Dèbèn_ni sigilanw_bè duguma.
- A: Mun ni mun bè kènèma?
 B: Mobili_ni nègèso_bè kènèma.

CYCLE 7

- M-1 Nègèso_bè jirisun_ni kogo_cè. The bike is between the tree and the wall.
 Mali_bè Senegali ni Nizèrì cè. Mali is between Senegal and Niger.
 Waranda_bè birò ni The veranda is between the office
 bibliotèkì_cè. and the library.
- C-1 A: Nègèso bè min?
 B: Nègèso_bè jirisun_ni kogo_cè.
- A: Mali_bè min?
 B: Mali_bè Sènègali_ni Nizèrì cè.
- A: Waranda_bè mun ni mun cè?
 B: Waranda_bè biro_ni biblioteki_cè.

Instructeur: Vous promener avec vos élèves pour trouver d'autres contextes encore.

CYCLE 8

Instructeur: Dessin no. 31.

- M-1 Sènègali_bè tilebin_fè.
 Kòndowari_bè worodugu_fè.
 Nizèrì bè kòròn fè.
 Muritani bè sahèlì_fè.

CYCLE 8 (Continued)

C-1 A: Sènègali bè min?

B: Sènègali bè tilebin fè.

A: Kòndwari bè min?

B: Kòndwari bè worodugu fè.

A: Nizèri bè min?

B: Nizèri bè kòròn fè.

A: Muritani bè min?

B: Muritani bè sahèli fè.

M-2 Ayi, Sènègali tè Mali kòròn fè. A b'a tilebin de fè.

Ayi, Kanada tè Amerika worodugu fè. A b'a sahèli de fè.

C-2 A: Sènègali bè Mali kòròn fè wa?

B: Ayi, Sènègali tè Mali kòròn fè. A b'a tilebin de fè.

A: Kanada bè Ameriki worodugu fè wa?

B: Ayi, Kanada tè Ameriki worodugu fè. A b'a sahèli de fè.

DIALOGUE

A: Bèe bè yan? Tabulo bè min?

B: A b'an kòfè. A bè yen.

A: Lakèrè dun? A tè yan?

B: A bè buwati kònò tabali kan.

A: Tabali bè min?

B: A b'i kèrèfè.

A: Kalanso kaye bè sigilan kòrò wa?

B: Ayi, a tè sigilan kòrò. A b'i bolo.

A: N'terikè, biki b'i fè wa?

B: Biki b'i ka jufa kònò.

A: A ka nyi. ~~Ia~~ ni baraji.

B: Nba.

A: Ayiwa bisimilayi. An bè yòrò jumèn? ^{6th} ^{-Nusa}

B: An bè "unit" wòrònna na.

A: I ni cè.

B: Nba.

Everyone is here? Where is the blackboard?

It is behind us. It is there.

What about the chalk? Isn't it here?

It is in the box on the table.

Where is the table?

Is is beside you.

Is the class notebook under a chair?

No, it's not under a chair. It's in your hand.

My friend, do you have a pen?

There is a pen in your pocket.

Good, thank you.

Nba.

O.K. What are we on?

We are on Unit VI.

Thank you.

Nba.

DIALOGUES FOR PRACTICE

-1-

- | | |
|---|---|
| A: <u>Tagisitigi</u> , Peace Corps ka <u>biro</u> bē min? | Taximan, where is the Peace Corps Office? |
| B: <u>Mun</u> ? Peace Corps ye <u>mun</u> ye? | What? What is the Peace Corps? |
| A: <u>A</u> bē Nyarela. Nyarela sira bē min? | It is in Nyarela. Where is the Nyarela road? |
| B: Nyarela bē <u>Bamako</u> ni kōrōn cē. Sotiba sira <u>kan</u> . | Nyarela is to the east of Bamako, on the Sotuba road. |
| A: I ni cē. | O.K. Thanks. |
| B: <u>Nba</u> . | Nba. |

-2-

Instructeur: En vous servant de la carte (dessin 31) travailler ce dialogue.

- | | |
|--|--------------------------------------|
| A: <u>Sènègali</u> bē min? | Where is Senegal? |
| B: <u>Sènègali</u> bē <u>tilebin</u> fē. | Senegal is to the west. |
| A: <u>Kōndōwari</u> dun? | What about Ivory Coast? |
| B: <u>Kōndōwari</u> bē <u>Mali</u> <u>worodugu</u> fē. | Ivory Coast is to the south of Mali. |
| A: <u>Nizèri</u> dun? <u>A</u> bē min? | And Niger? Where is it? |
| B: <u>Nizèri</u> bē <u>Mali</u> kōrōn fē. | It is to the east of Mali. |
| A: <u>Muritani</u> fana bē kōrōn fē? | Is Mauritania also to the east? |
| B: <u>Ayi</u> , <u>Muritani</u> tē kōrōn fē. | No, Mauritania is not to the east. |
| <u>A</u> bē <u>sahèli</u> de fē. | It is to the west. |

TEXT

An ka santiri bē Nyarèla. A tē dugu kōnò. A bē Bamakò ni kōrōn cē. A bē Sotuba sira kèrèfè. So duuru bē santi kōnò. Gabugu saba bē santiri kōnò. Bibliotèki kelen bē yē. Waranda fana bē yē. Waranda bē bibliotèki ni biro cē. Jirisunw bē kènèma. Mobiliw ni motow ni nègèsow bē jirisunw kōrò. Dèbèn bē waranda kōrò. Mògò caman b'an ka santiri kōnò.

Our center is at Nyarela. It is not in town. It is to the east of Bamako. It is near the Sotuba road. There are five houses in the center. There are three kitchens in the center. There is one library. There is also a veranda. The veranda is between the library and the office. There are trees outside. Cars, mobylettes and bicycles are under the trees. There are mats on the ground, under the veranda. In our center there are lots of people.

QUESTIONS

- | | |
|---|---|
| 1. An ka santiri bē min? | 6. <u>Mun</u> bē <u>kènèma</u> ? |
| 2. An ka santiri bē <u>dugu</u> kōnò <u>wa</u> ? | 7. <u>Mun</u> ni <u>mun</u> bē <u>jirisunw</u> kōrò? |
| 3. Santiri bē <u>Bamakò</u> ni <u>tilebin</u> cē (<u>wa</u>)? | 8. <u>Mun</u> bē <u>bibliotèki</u> ni <u>biro</u> cē. |
| 4. So <u>joli</u> bē santiri kōnò? | 9. <u>Mògò</u> caman bē santiri <u>la</u> <u>wa</u> ? |
| 5. <u>Mun</u> bē <u>duguma</u> <u>waranda</u> kōrò? | |

EXERCISES

Instructeur: Toujours insister sur la bonne prononciation de chaque phrase, ainsi que sur la bonne intonation. Bourdonner le rythme de la phrase s'il le faut.

SUBSTITUTION

- | | |
|---|---|
| 1. <u>Jakuma</u> <u>bè</u> <u>so</u> <u>kònò</u> . | 2. Ali <u>bè</u> <u>kòfè</u> . |
| ----- <u>kèrèfè</u> . | ----- <u>kèrèfè</u> . |
| ----- <u>nyèfè</u> . | ----- <u>duguma</u> . |
| ----- <u>kòfè</u> . | ----- <u>jukòrò</u> . |
| ----- <u>kan</u> . nech on | ----- <u>nyèfè</u> . |
| ----- <u>sanfè</u> . eye buy | ----- <u>sanfè</u> . |
| ----- <u>nyèfè</u> . eye | ----- <u>kènèma</u> . |
| ----- <u>kònò</u> . Sigaretti <u>bè</u> <u>ngala</u> <u>je</u> <u>je</u> <u>je</u> | ----- <u>yan</u> . |
| ----- <u>kòrò</u> . | ----- <u>kèrèfè</u> . |
| ----- <u>kan</u> . | ----- <u>duguma</u> . |
| ----- <u>jukòrò</u> . | ----- <u>yen</u> . |
| ----- <u>sanfè</u> . | ----- <u>kòfè</u> . |
| 3. <u>Kònò</u> <u>bè</u> ^{up} <u>sanfè</u> . | 4. Bari <u>bè</u> ---- (<u>Mali</u>) <u>la</u> . |
| ----- <u>so</u> <u>sanfè</u> . | Bari <u>bè</u> ---- (<u>so</u>). |
| <u>lanpa</u> <u>bè</u> <u>sanfè</u> . | Bari <u>bè</u> ---- (<u>sugu</u>) <u>la</u> . |
| <u>kònò</u> <u>bè</u> <u>sanfè</u> . | Bari <u>bè</u> ---- (<u>Bamakò</u>). |
| ----- <u>so</u> <u>kònò</u> . | Bari <u>bè</u> ---- (<u>Ndakarù</u>). |
| ----- <u>kalanso</u> <u>kònò</u> . | Bari <u>bè</u> ---- (<u>biro</u>) <u>la</u> . |
| <u>kalanden</u> -----. | Bari <u>bè</u> ---- (<u>Sènègali</u>) <u>la</u> . |
| ----- <u>kalanso</u> <u>kèrèfè</u> . | Bari <u>bè</u> ---- (<u>ambasadi</u>) <u>la</u> . |
| ----- <u>karamogo</u> <u>nyèfè</u> . | Bari <u>bè</u> ---- (<u>Nyarèla</u>). |
| <u>kuntigi</u> -----. | Bari <u>bè</u> ---- (<u>siniman</u>) <u>na</u> . |
| ----- <u>biro</u> <u>la</u> . | Bari <u>bè</u> ---- (<u>Bamakò</u>) <u>kura</u> . |
| ----- <u>tabali</u> <u>kòfè</u> . | Bari <u>bè</u> ---- (<u>banki</u>) <u>la</u> . |
| <u>liburu</u> -----. | Bari <u>bè</u> ---- (<u>santiri</u>) <u>la</u> . |
| <u>Likere</u> <u>bè</u> ----- <u>tabali</u> <u>kan</u> . | Bari <u>bè</u> ---- (<u>yen</u>) <u>BOOOO</u> |

TRANSFORMATION

- | | |
|--|--|
| A: <u>Mògòw</u> <u>bè</u> <u>so</u> . | B: <u>U</u> <u>bè</u> <u>so</u> . |
| A: <u>Muso</u> <u>bè</u> <u>kalanso</u> <u>kònò</u> . | B: <u>A</u> <u>bè</u> <u>kalanso</u> <u>kònò</u> . |
| A: <u>Kalanden</u> <u>bè</u> <u>tabulo</u> <u>kòfè</u> . | B: <u>A</u> <u>bè</u> <u>tabulo</u> <u>kòfè</u> . |
| A: <u>Karamògòw</u> <u>bè</u> <u>biro</u> <u>kònò</u> . | B: <u>U</u> <u>bè</u> <u>biro</u> <u>kònò</u> . |
| A: <u>Lakèrèw</u> <u>bè</u> <u>tabulo</u> <u>kòfè</u> . | B: <u>U</u> <u>bè</u> <u>tabulo</u> <u>kòfè</u> . |
| A: <u>Liburuw</u> <u>bè</u> <u>tabali</u> <u>kan</u> . | B: <u>U</u> <u>bè</u> <u>tabali</u> <u>kan</u> . |
| A: <u>Duloki</u> <u>bè</u> <u>bon</u> <u>kònò</u> . | B: <u>A</u> <u>bè</u> <u>bon</u> <u>kònò</u> . |
| A: <u>I</u> <u>kòròw</u> <u>bè</u> <u>so</u> <u>kònò</u> . | B: <u>U</u> <u>bè</u> <u>so</u> <u>kònò</u> . |
| A: <u>Tabali</u> <u>bè</u> <u>gabugu</u> <u>kònò</u> . | B: <u>A</u> <u>bè</u> <u>gabugu</u> <u>kònò</u> . |
| A: <u>Dèbènw</u> <u>bè</u> <u>duguma</u> . | B: <u>U</u> <u>bè</u> <u>duguma</u> . |
| A: <u>Cè</u> <u>bè</u> <u>muso</u> <u>nyèfè</u> . | B: <u>A</u> <u>bè</u> <u>muso</u> <u>nyèfè</u> . |
| A: <u>Denw</u> <u>bè</u> <u>Ngolo</u> <u>fè</u> . | B: <u>U</u> <u>bè</u> <u>Ngolo</u> <u>fè</u> . |
| A: <u>Mògòw</u> <u>bè</u> <u>jirisun</u> <u>kòrò</u> . | B: <u>U</u> <u>bè</u> <u>jirisun</u> <u>kòrò</u> . |
| A: Ali <u>bè</u> <u>kalanso</u> <u>kònò</u> . | B: <u>A</u> <u>bè</u> <u>kalanso</u> <u>kònò</u> . |

QUESTIONS

- | | |
|---------------------------|----------------------------|
| A: N'b'i kòfè wa? | B: Òwò, i bè n'kòfè. |
| A: A b'aw nyèfè wa? | B: Òwò, a b'an nyèfè. |
| A: Sigilan b'i kèrèfè wa? | B: Òwò, a bè n'kèrèfè |
| A: I bè kalanso kònò wa? | B: Òwò, n'bè kalanso kònò. |
| A: Musa b'aw kòfè wa? | B: Òwò, Musa b'an kòfè. |
| A: Sigariti b'i fè wa? | B: Òwò, sigariti bè n'fè. |
| A: N'b'i sanfè wa? | B: Òwò, i bè n'sanfè. |
| A: I bè n'kòrò wa? | B: Òwò, n'b'i kòrò. |
| A: An b'aw kèrèfè wa? | B: Òwò, aw b'an kèrèfè. |
| A: Aw b'an nyèfè wa? | B: Òwò, an b'aw nyèfè. |
| A: I bè kènèma wa? | B: Òwò, n'bè kènèma. |
| A: U b'an kòfè wa? | B: Òwò, u b'aw kòfè. |

QUESTIONS

- | | |
|--------------------------------------|---------------------------|
| 1. Karamògò kuntigi bè kalanso kònò? | 2. Kuntigi bè min? |
| I fa bè Mali la (wa)? | I fa bè min? |
| Keyita bè Washington (wa)? | Sidibe bè min? |
| A ba bè Bamakò (wa)? | Keyita muso bè min? |
| I ka denbaya bè yan (wa)? | Mobiliw bè min? |
| Kuntigi bè biro kònò (wa)? | Karamògòw bè min? |
| Nègèsow bè jirisun kòrò (wa)? | Kalendenw bè min? |
| I ba bè Ameriki (wa)? | I bè min? |
| Karamògò bè biro la (wa)? | I kòròkè bè min? |
| Tabulo bè kènèma (wa)? | I fa bè min? |
| Keyita muso bè santiri la (wa)? | Tabulo bè min? |
| Muso b'a fè (wa)? | A ba bè min? |
| Keyita fa bè Bamako (wa)? | Motow bè min? |
| I mokè balolen bè (wa)? | Kuntigi ka mobili bè min? |

Questions: Poser une série de questions selon les objets et leurs locations dans la salle de classe. Poser d'abord les questions avec réponse òwò ou ayi avant la phrase de réponse. Ensuite poser les questions avec jòn?, mun?, et min?.

Jeu: Faire bouger et circuler les élèves dans la salle de classe pour les mettre à des endroits différents. Les arrêter dans les positions différentes en leur faisant décrire leur nouvelle position par rapport aux objets dans la salle et par rapport aux autres élèves.

Revision: 1. Prendre deux objets dans la salle de classe (comme par exemple un morceau de craie et un carton à craie vide) et les mettre dans toutes les positions possibles, l'un par rapport à l'autre. Poser les questions aux élèves sur chaque position: les questions òwò/ayi ainsi que les questions min? Faire passer chaque élève comme professeur en faisant le même exercice.

2. Dugu kònò. Revoir toutes les postpositions possibles en causant des endroits connus à Bamako. Employer une carte de Bamako ou bien un dessin au tableau.

NOTES1. yan and yen

The words yan and yen meaning "here" and "there" respectively are adverbs of place. They function much like "here" and "there" do in English.

2. Simple postpositions

The simple postpositions that you have been exposed to in this unit are:

la (<u>na</u> after nasals)	kònò
ma	kan
fè	kòrò

3. Complex postpositions

The postposition fè has through usage been combined with certain nouns to form compound postpositions that can be used either as a postposition with an object or independently. For example:

kòfè -inback	nyèfè in front
sanfè -above	kèrèfè

Jukòrò is derived with kòrò in the same way and can as well be used either with an object or without one. Duguma (roughly "towards the ground") and kènèma (roughly "towards the open area") are both similarly derived with ma. These two however cannot take an object but can only be used independently to mean "on the ground" and "outside" respectively.

4. The postposition la (na) which can mean "to, at, in" etc., is not used after the names of villages, towns, or cities.

A bè Bamakò.	He is in Bamako.
Fanta bè New York.	Fanta is in New York.
but:	
Baba bè Mali_la.	Baba is in Mali.

So "house, compound" is the only common noun that can be used without a postposition.

A bè so.	He is at home.
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5. Names of countries

Some country names always occur with the definite article, such as:

Mali_bè min?	Sènègali_bè min?
--------------	------------------

NOTES (Continued)

Some never occur with the definite article, e.g.

Kòⁿòwari bè min?

Kongo bè min?

Laginè bè min?

Muritani bè min?

Some can occur with or without the definite article, e.g.:

Nizèri bè min?

Nizeri bè min?

6. Directions

The English expression "to the east of ---, to the west of ---," is expressed in Bambara by a possessive construction:

Sènègali bè Mali tilebin de fè.

Senegal is to Mali's east.

VOCABULARY

ambasadi (<Fr.) n.	embassy
artizana (<Fr.) n.	"artisanat": artisans' center
banbugu (ban-bugu) n.	south (palm-town)
banki (<Fr.) n.	bank
biro (<Fr.) n.	office
dòlòso (dòlo-so) n.	bar (beer-house)
dugu n.	town, city
egilizi (<Fr.) n.	church
kan n.	neck, throat, upper extremities
kanyaga n.	south
kasò, kasobon (kasò-bon) n.	prison (jail-house)
kèrè	side
kèsu (<Fr.) n.	cash box
kiriyon (<Fr.) n.	pencil
kò n.	back
kò ⁿ ò n.	stomach
kò ⁿ ò, kò ⁿ òni n.	bird
kò ^r òn n.	east
lakoli (<Fr.) n.	school
misiri n.	mosque
nyè n.	eye
positi (<Fr.) n.	post office
saheli n.	north
san n.	high, top
santiri (<Fr.) n.	(training) center
siniman (<Fr.) n.	movie, movie theatre
sugu n.	market
suguba (sugu-ba) n.	central market (Market-big)
tilebin (tile-bin) n.	west (sun-fall)
worodugu (woro-dugu) n.	south (kola-land)

VOCABULARY (Continued)

POSTPOSITIONS AND DERIVED LOCATIONAL ADVERBS

la (na after m, n, etc.)

A bè lakolila.

He is at school.

A bè kasobonna.

He is at the prison.

A bè Malila.

He is in Mali.

ma (duguma, kènèma)

I denbè duguma.

Your child is on the ground.

Musa bè kènèma.

Musa is outside.

fè

A bè kòfè.

He is in back. (He is out back).

A bè so kòfè.

He is in back of the house.

(behind the house)

A bè nyèfè.

She is in front (out front).

U bè Musa nyèfè.

They are in front of Moussa.

Awiyonbè sanfè.

The plane is in the sky (up high).

Kònònibè so sanfè.

The bird is above the house (on top of the house).

Ali bè kèrèfè.

Ali is nearby (out at the side).

Fanta bè Musa kèrèfè.

Fanta is next to Musa (beside Musa).

Mobilibè Kante fè.

Kante has a car (a car is with Kante).

kan

Lakèrèbè tabali kan.

There is chalk on the table.

A dògòmusobè dèbèn kan.

Her little sister is on the mat.

kono

A b'a kònò.

It's inside it.

A muso bè so kònò.

His wife is in the house.

koro (jukòrò)

A bè tabali kòrò.

It's under the table.

Musa bè jukòrò.

Moussa is down below (underneath).

cè

Mobilibè jirisun ni kògòcè.

The car is between the tree and the wall.

ASSIGNMENTS

1. From a teacher or a friend find out the names of the furniture and other items in your room. When you come to report back to your class, draw a sketch of your room on the blackboard. First teach the new vocabulary items to your fellow classmates, then explain to the class, using your visual aid, where things are located in your room. Try to use all the postpositions.
2. Draw a map of the Peace Corps office and training center. Using your map as a visual aid, explain to the class what the different buildings are, who is in them, and where they are located with respect to each other.
3. Go to the central market and look around. Find out where the different things that are available are located. Draw a small map. Find out the Bambara words that you don't know. In your report to the class, use your map as a visual aid, first teaching the new vocabulary, then telling the class where things are.

ASSIGNMENTS (Continued)

4. Go to the artisanat and follow the same instructions as in 3.
5. Go to the zoo and follow the same instructions as in 3. Learn the names of as many animals as you can.

UNIT VII

Si

Nsiirin: Nyè_bè ji_bò k'a sòrò a ma su ye.

Three possessive constructions

Want, like: fè

Locative fè

Numerals to 100

How old are you?

Instructeur: Les dessins 16, 29, 36.

- M-1 Ōwò, n'bè sukaro fè. Yes, I want sugar.
Ōwò, a bè dute fè. Yes, he wants tea.
Ōwò, an bè Somalibo fè. Yes, we want Somalibo beer.
Ōwò, u bè wari fè. Yes, they want money.
Ōwò, Musa bè Fanta fè. Yes, Musa wants (likes) Fanta.
Ōwò, ---- b'a fè. Yes, ---- wants it.
- C-1 A: I bè sukaro fè (wa)? Do you want sugar?
 B: Ōwò, n'bè sukaro fè.
 A: A bè dute fè (wa)? Does he want tea?
 B: Ōwò, a bè dute fè.
 A: Aw bè Somalibo fè (wa)? Do you want Somalibo beer?
 B: Ōwò, an bè Somalibo fè.
 A: U bè wari fè (wa)? Do they want money?
 B: Ōwò, u bè wari fè.
 A: Musa bè Fanta fè (wa)? Does Moussa want Fanta?
 B: Ōwò, Musa bè Fanta fè.
 A: ---- bè ---- fè (wa)?
 B: Ōwò, ---- b'a fè.
- M-2 Ayi, n'tè nègèso fè. No, I don't want a bicycle.
Ayi, a tè murū fè. No, he doesn't want a knife.
Ayi, an tè dèbèn fè. No, we don't want a mat.
Ayi, u tè lenburu kumun fè. No, they don't want lemons.
Ayi, ---- t'a fè. No, ---- doesn't want it.
- C-2 A: I bè nègèso fè (wa)? Do you want a bicycle?
 B: Ayi, n'tè nègèso fè.
 A: A bè murū fè (wa)? Does he want a knife?
 B: Ayi, a tè murū fè.
 A: Aw bè dèbèn fè (wa)? Do you want a mat?
 B: Ayi, an tè dèbèn fè.
 A: U bè lenburu kumun fè (wa)? Do they want lemons?
 B: Ayi, u tè lenburu kumun fè.
 A: ---- bè ---- fè (wa)?
 B: Ayi, ---- t'a fè.

Instructeur: La notation bè/tè indique qu'il faut travailler les deux formes de la question.

CYCLE 1 (Continued)

- M-3 Ayi, n'tè ^{non horse} nègèsò fè. No, I don't want a bicycle.
N'bè moto de fè. It's a mobylette that I want.
Ayi, a tè murù fè. No, I don't want a knife.
A bè daba de fè. It's a hoe that I want.
Ayi, an tè dèbèn fè. No, we don't want a mat.
An bè sèsi de fè. It's a chair that we want.
Ayi, u tè lenburu kumun fè. No, they don't want lemons.
U bè lenburuba de fè. It's oranges that they want.
Ayi, --- tè --- fè. --- bè --- de fè.

- C-3 A: I bè/tè nègèsò fè (wa)?
 B: Ayi, n'tè nègèsò fè. N'bè moto de fè.
 A: A bè/tè murù fè (wa)?
 B: Ayi, a tè murù fè. A bè daba de fè.
 A: Aw bè/tè dèbèn fè (wa)?
 B: Ayi, an tè dèbèn fè. An bè sèsi de fè.
 A: A bè/tè lenburu kumun fè (wa)?
 B: Ayi, a tè lenburu kumun fè. A bè lenburuba de fè.

CYCLE 2

Instructeur: Employer le dessin 27. Créer l'ambiance nécessaire. Travailler ces cycles avec toutes les personnes. Eviter les questions posées à la première personne comme "n'bè mun fè?" puisque c'est rare qu'on se pose une telle question.

- M-1 N'bè tiga (de) fè. He wants peanuts.
A bè tiga ni lenburu kumun (de) fè. He wants peanuts and lemons.
An bè sigariti ni alimeti (de) fè. We want cigarettes and matches.
U bè tamati dòròn (de) fè. They only want tomatoes.
 ---- bè ---- (de) fè.
 ---- bè ---- ni ---- (de) fè.
 ---- bè ---- dòròn (de) fè.
- C-1 A: I bè mun fè? What do you want?
 B: N'bè tiga (de) fè.
 A: Ale dun? And what about him?
 B: A bè tiga ni lenburu kumun (de) fè.
- C-21 A: Aw bè mun ni mun fè? What all do you want? (What and what do you want?)
 B: An bè sigariti ni alimèti (de) fè.
 A: Olu dun? U bè mun ni mun fè?
 B: U bè tamati dòròn de fè. Tomatoes is all they want.

CYCLE 2 (Continued)

M-2 Òwò, n'bè alimèti fana fè.
Ayi, u tè fèn wèrè fè.

Yes, I want matches too.
 No, they don't want anything else.

C-3 A: I bè mun fè?
 B: N'bè sigariti fè.
 A: I tè fèn wèrè fè?
Ani mun wèrè?
 B: Òwò, n'bè alimèti fana fè.
 A: Olu dun? U bè mun fè?
 B: U bè tamati de fè.
 A: U tè fèn wèrè fè?
 B: Ayi, u tè fèn wèrè fè?
tamati dōrōn.

Don't you want anything else?
 And what else?

CYCLE 3

M-1 Dòròmè mugan bè n'kun.
Wari misèn si t'a kan.
Foyi t'a kan.

I've got 100 francs on me.
 There is no small change in addition
 to that.
 There is nothing more than that.

C-1 A: Dòròmè joli b'i kun?
 B: Dòròmè mugan bè n'kun.
 A: Wari misèn si t'a kan?
 B: Ayi, wari misèn si t'a
kan. Foyi t'a kan. -Nothing on it

How much money do you have on you?

M-2 Dòròmè tan bè n'kun ^{bolo} o kō.
Foyi tè n'kun ^{to} o kō.

I have 50 francs on me.
 I have nothing on me beyond that.

C-2 A: Dòròmè joli b'i kun?
 B: Dòròmè tan bè n'kun.
 A: Foyi t'i kun o ko?
 B: Ayi, foyi tè n'kun o kō.

Haven't you anything on you beyond
 that?

M-3 Òwò, wari b'a kun.
Dòròmè tan ni duuru de b'a kun.

Yes, he's got money on him.
 He's got 75 francs on him.

C-3 A: Wari b'a kun wa?
 B: Òwò, wari b'a kun.
 A: Joli b'a kun?
 B: Dòròmè tan ni duuru de b'a kun.

Does he have money on him?

CYCLE 4

- M-1 Ōwò, sigarati bè ne bolo. Yes, I have cigarettes
A filè! Here!
Ōwò, tasuma bè ne bolo. Yes, I have a light.
Tasuma filè! Here's a light!
Ōwò, biki b'a bolo. Yes, he has a pen.
Ōwò, ---- bè ---- bolo.

- C-1 A: Sigarati b'i bolo (wa)?
 B: Ōwò, sigarati bè ne bolo. A filè!
 A: Tasuma b'i bolo (wa)?
 B: Ōwò, tasuma bè ne bolo. Tasuma filè!
 A: Biki b'a bolo (wa)?
 B: Ōwò, biki b'a bolo.
 A: ---- bè ---- bolo (wa)?
 B: Ōwò, ---- bè ---- bolo.

- M-2 Ayi, mobili tè n'bolo. Moto de bè n'bolo.
Ayi, moto tè Keyita bolo. Mobili de b'a bolo.
Ayi, ---- tè ---- bolo. ---- de bè ---- bolo.

- C-2 A: Mobili b'i bolo (wa)?
 B: Ayi, mobili tè n'bolo. Moto de bè n'bolo.
 A: Moto bè Keyita bolo (wa)?
 B: Ayi, moto tè Keyita bolo. Mobili de b'a bolo.

CYCLE 5

- M-1 Mògò (si) tè biro kòndò. There's no one in the office (at all).
Ayi, mògò (si) tè mobili kòndò. No, there's no one in the car (at all).
Ayi, kalanden (si) tè kènèma. No, there are no students outside
(at all).
Ayi, wari tè n'kun. No, I have no money on me (at all).
---- tè ----.

- C-1 A: Jòn bè biro kòndò?
 B: Mògò (si) tè biro kòndò.
 A: Mògò bè mobili kòndò (wa)?
 B: Ayi, mògò (si) tè mobili kòndò.
 A: Kalandenw bè kènèma?
 B: Ayi, kalanden si tè kènèma.
 A: Wari b'i kun wa?
 B: Ayi, wari tè n'kun.

CYCLE 6

- M-1 Mugan de bè n'kun. It's 100 francs that I have.
 Wari misèn bè n'fè. I have small change.
A tè n'kun yan. It's not on me here.
- C-1 A: Joli b'i kun?
 B: Mugan de bè n'kun.
 A: Wari misèn b'i kun wa?
 B: Wari misèn bè n'fè. A tè n'kun yan.
- M-2 ---- bè n'fè.
 ---- tè n'kun yan.
- C-2 A: ---- b'i kun wa?
 B: ---- bè n'fè. A tè n'kun yan.

CYCLE 7

- M-1 Òwò, biro bè Keyita bolo yan. Yes, Keita has an office here.
 Òwò, ---- bè ---- bolo yan.
 Ayi, ~~note~~ tè ~~M~~---- bolo yan.
- C-1 A: Biro bè Keyita bolo yan?
 B: Òwò, biro bè Keyita bolo yan.
- A: So bè Keyita bolo yan?
 B: Ayi, so tè Keyita bolo yan.

CYCLE 8

Instructeur: Il serait peut-être mieux d'enseigner ce cycle pendant la dernière période d'une journée et de revoir en même temps certaines salutations.

- M-1 K'an bèn sini. Good-bye until tomorrow.
 K'an bèn sini sògòma (^{to}fè). Good-bye until tomorrow morning.
 K'an bèn don wèrè. Good-bye until another day.
- C-1 A: K'an bèn sini.
 B: K'an bèn sini.
- C-2 A: K'an bèn sini sògòma (fè).
 B: K'an bèn sini sògòma (fè).
- C-3 A: K'an bèn don wèrè.
 B: K'an bèn (don wèrè).
- M-2 Amiina. So be it. (Amen)

CYCLE 8 (Continued)

- C-4 A: K'an bèn sini.
 B: K'an bèn.
 A: Ka ^{tile}hèrè caya. May the night pass well.
 B: Amiina.
 A: Ka ^{white or clear}dugu nyuman jè. May tomorrow find us well. In the same hour
 B: Amiina.
 A: K'an kelen kelen kunun. May we get up safely (tomorrow).
 B: Amiina.
- M-3 K'an sòni. See you later.
 Ka sòni nyuman se. See you later.
 Ayiwa. O.K.
 K'an bèn wula fè. See you in the afternoon.
- C-5 A: K'an sòni.
 B: Ka sòni nyuman se.
- A: K'an bè wula fè.
 B: Ayiwa, k'an bèn wula fè.
- C-6 A: Ka tile hèrè caya. May the day pass well.
 B: Amiina.

CYCLE 9

- M-1 N'ye san m^ugan ye. I am 20 years old.
 N'ye san m^ugan ni kelen ye. I am 21 years old.
 N'ye san m^ugan ni fⁱla ye. I am 22 years old.
 N'ye san m^ugan ni s^aba ye. I am 23 years old.
 N'ye san m^ugan ni naani ye. I am 24 years old.
 N'ye san m^ugan ni duuru ye. I am 25 years old.
 N'ye san m^ugan ni wòorò ye. I am 26 years old.
 N'ye san m^ugan ni wolonw^ula ye. I am 27 years old.
 N'ye san m^ugan ni segin ye. I am 28 years old.
 N'ye san m^ugan ni kòⁿòntòn ye. I am 29 years old.
 N'ye san bisaba ye. I am 30 years old.
- C-1 A: I ye san j^oli ye? How old are you?
 B: N'ye san ---- ye?

CYCLE 10

Instructeur: En vous servant des dessins 16 et 17 et de l'argent en espèce si vous en avez, travailler les chiffres de 20 à 100. Aussi dessiner au tableau.

CYCLE 10 (Continued)

M-1	<u>Nin</u> ye (dòròmè) bisaba ye.	This is 30 dorome. (150 FM).
	<u>Nin</u> ye (dòròmè) binaani ye.	This is 40 dorome. (200 FM)
	<u>Nin</u> ye (dòròmè) biduuru ye.	This is 50 dorome. (250 FM)
	<u>Nin</u> ye (dòròmè) biwòorò ye.	This is 60 dorome. (300 FM)
	<u>Nin</u> ye (dòròmè) biwolonwula ye.	This is 70 dorome. (350 FM)
	<u>Nin</u> ye (dòròmè) bisegin ye.	This is 80 dorome. (400 FM)
	<u>Nin</u> ye (dòròmè) bikònòntòn ye.	This is 90 dorome. (450 FM)
	<u>Nin</u> ye (dòròmè) kēmē ye.	This is 100 dorome. (500 FM)

C-1 A: Nin ye (dòròmè) joli ye?
B: Ōwò, nin ye (dòròmè) ---- ye.

C-2 A: Nin ye dòròmè ---- ye (wa)?
B: Ōwò, nin ye (dòròmè) ---- ye.

C-3 A: Nin ye (dòròmè) ---- ye wa?
B: Ayi, nin tē (dòròmè) ---- ye. (Dòròmè) ---- de don.

DIALOGUE

Instructeur: Le dessin 27.

A: I <u>ni</u> ce.	Greetings.
B: Nba, i <u>ni</u> ce. Hèrè <u>bè</u> .	Nba, greetings. How is everything?
A: Hèrè dòròn.	Everything is fine.
B: I bè <u>mun</u> fè?	What would you like?
A: N'bè sukaro de <u>fè</u> . O ye joli ye?	It's sugar that I want. How much is it (the latter)?
B: O kilo ye biaduuru duuru ye.	It's 250 francs a kilo. (It's kilo is 250 francs).
A: Binaani dòròn de bè ne <u>kun</u> .	I've only got 200 francs on me.
B: Foyi t'i bolo o kò?	You have nothing more than that?
A: <u>Ayi</u> , foyi tē n'bolo.	No, I have nothing.
B: Wari misèn <u>si</u> t'a <u>kan</u> ?	There is no change at all in addition to that?
A: <u>Ayi</u> , foyi t'a <u>kan</u> .	No, nothing more than that.

DIALOGUES FOR PRACTICE

- A: I bè mun fè?
B: N'bè nburu de fè.
A: I tē fèn wèrè fè?
B: N'bè sukaro fana fè.

What do you want?
I want bread.
Don't you want anything else?
I want sugar too.

- When taking leave of someone during the day:

A: Ka tile hèrè caya.
B: Amina.

May the day pass in peace.
Amen (so be it).

DIALOGUES FOR PRACTICE (Continued)

3. When taking leave of someone at night:

- | | |
|-----------------------|----------------------------|
| A: K'an bèn sini. | May we meet tomorrow. |
| B: K'an bèn sini. | May we meet tomorrow. |
| A: Ka su_hèrè_caya. | May the night pass well. |
| B: Amiina. | So be it. |
| A: Ka dugu_nyuman jè. | May tomorrow find us well. |
| B: Amiina. | So be it. |

4.

- | | |
|--|--|
| A: K'an kelen kelen kunun
(or: wuli). | May we get up one by one
(not in danger). |
| B: Amiina. | So be it. |

5.

- | | |
|-----------------------|----------------------------|
| A: K'an sòni. | See you in a little while. |
| B: Ka sòni nyuman se. | See you soon. |

6.

- | | |
|-----------------------------|----------------------------------|
| A: K'an bèn sini sògòma fè. | Good-bye until tomorrow morning. |
| B: K'an bèn. | Good-bye. |

TEXT

Ali bè sukaro fè. A b'a fè kosèbè. Sukaro ^{du}sògò ye biduuru ye.
 Foyi t'a kun bi naani kò, mugan biyè fila dòròn. Wari misèn t'a kun.
 Wari wèrè b'a fè so, biyew nì wari misèn. Binaani dòròn de b'a kun
yan. Foyi tè binaani kan. Sukaro tè Ali bolo bì.

Ali wants sugar. He likes it very much. Sugar costs 250 francs. He has nothing more than 200 francs on him, only two 100 franc bills. He has no change on him. He has other money at home, bills and small change. He's got only 200 francs on him here. Ali has no sugar today.

QUESTIONS

- | | |
|--|------------------------------------|
| 1. Ali bè <u>mun</u> fè? | 4. (Dorome) joli b'a <u>kun</u> ? |
| 2. Ali b'a fè kosèbè? | 5. Wari were b'a fè so <u>wa</u> ? |
| 3. Sukaro <u>sògò</u> ye (dòròmè) joli ye? | 6. Wari were <u>bè</u> min? |

EXERCISES

SUBSTITUTION

1. Wari_b'a_kun.
 ----- bolo.
 moto -----
 -----fè.
 mobili -----
 biki -----
 -----kun.
 -----bolo.
 so -----
 -----fè.
 muso_fila---
 nēgēsō -----
 -----bolo.
 wari-----
 ----- kun.

3. N'bè sukaro_fè.
 ---- wari ----
 Ali-----
 an -----
 ---- muso-----
 ----namasa---
 ----tiga ----
 a -----
 Keyita -----
 ---- sigarati-
 u -----
 ----mobili---
 ----moto ----
 n'-----

2. Wari_bè n'kun.
 ----- a (ale) ----
 ----- an (anw)----
 ----- n' (ne) ----
 ----- u (olu) ----
 ----- a (aw) ----
 ----- a ale) ----
 ----- an (anw)----
 ----- i (e) ----
 ----- u (olu)----
 ----- a (aw) ----
 ----- i (e) ----
 ----- n (ne) ----
 ----- a (ale)----
 ----- u (olu)----

4. Mōgō_si tè yan.
 foyi -----
 ----- so kònò.
 ----- kalan so kònò.
 kalanden -----
 karamōgō -----
 ----- santiri_la.
 mobili -----
 ----- Ali fè.
 moto -----
 wari -----
 ----- n'kun .
 wari misèn -----
 foyi -----

TRANSFORMATION

5. N'bè fèn wèrè_fè.
 N'tè fèn wèrè_fè.
 Ali bè muso_fè.
 An bè sukaro_fè.
 Jòn_bè moto_fè?
 Olu bè tamati_fè.
 Aw bè sigarati_fè.
 Aw bè dèbèn_fè.
 I bè tiga_fè.
 A bè lakèrè_fè.
 A bè mobili_fè.
 Keyita bè baara_fè.
 Musa bè Fanta_fè.
 Yaya bè moto_fè.

6. Wari_b'a_fè.
 Wari_b'a_bolo.
 Wari_b'a_ku
 Biki_bè n'fè.
 Lakèrè_bè Ali fè.
 Dèbèn b'an fè.
 Sigarati_b'u fè.
 Tamati_b'a fè.
 Alimèti_bè Fanta fè.
 Tiga_bè Musa fè.
 Bōnbōn_bè den_fè.
 Namasa_bè tabalitigi_fè.
 Wari_b'u fè.
 Foyi tè n'fè.

EXERCISES (Continued)

QUESTIONS

- 7 -

Instructeur: Le stagiaire choisit toujours le deuxième mot.

I bè mun fè? Dutè wa kafe?	N'bè kafe de fè.
Keyita bè mun fè? Moto wa mobili?	A bè mobili de fè.
Sidibe bè mun fè? Nègèso wa moto?	A bè moto de fè.
Aw bè mun fè? Tubabukan wa bamanankan?	An bè bamanankan de fè.
Aw bè mun fè? Cè wa muso?	An bè muso de fè.
U bè mun fè? Tiga wa tamati?	U bè tamati de fè.
A bè mun fè? Namasa wa lenburuba?	A bè lenburuba de fè.
I bè mun fè? Wari misèn wa biye?	N'bè biye de fè.
A bè mun fè? Biki wa sigilan?	A bè sigilan de fè.
Karamògò bè mun fè? Tabali wa tabulo?	A bè tabulo de fè.
Aw bè mun fè? Tamati wa salati?	An bè salati de fè.
U bè mun fè? Bònbon wa sukaro?	U bè sukaro de fè.
Fanta bè jòn fè? Bari wa Musa?	A bè Musa de fè.

- 8 -

Instructeur: A utiliser dans les deux sens.

Mobili bè n'fè.	N'bè mobili fè.
Nègèso b'a fè.	A bè nègèso fè.
Moto bè Musa fè.	Musa bè moto fè.
Wari bè Ali fè.	Ali bè wari fè.
Sukaro bè Bari fè.	Bari bè sukaro fè.
Muso bè Keyita fè.	Keyita bè muso fè.
Dèbèn bè Kamara fè.	Kamara bè dèbèn fè.
So fila bè Kariba fè.	Kariba bè so fila fè.
Daba bè Musa fè.	Musa bè daba fè.
Namasa bè Fanta fè.	Fanta bè namasa fè.
Sigarati bè Balo fè.	Balo bè sigarati fè.
Lenburu bè Minata fè.	Minata bè lenburu fè.
Dulokiba bè Dumbiya fè.	Dumbiya bè dulokiba fè.
Den bè Awa fè.	Awa bè den fè.

NOTES1. Want/like: fè

The possessive construction involving the postposition fè was first introduced in Unit IV. You remember that the first noun slot in this construction is taken by the "possessed" and that the second noun slot is taken by the "possessor".

Muso b'i fè wa?
Ayi, muso tè n'fè.

Do you have a wife?
No, I don't have a wife.

NOTES (Continued)

The construction meaning "to want" or "to like" is identical to the above possessive construction in that it is made up of the same elements in the following order:

NOUN bè NOUN fè
 tè

As you may have already guessed, these constructions can result in ambiguity in many cases, especially when there are human noun phrases in both of the slots. For example, the sentence:

Muso bè cè fè.

when out of context, has two possible interpretations. One with "have" means "The man has a wife" and the other with the verb "like" means "The woman likes the man."

2. Three possessive constructions

In this unit, you were also introduced to two other possessive constructions that also involve the use of postpositions. It is important that you learn to use all three possessive constructions. You will hear them all used frequently in the Bamako dialect. All of these constructions are used for the possession of physically visible items or beings. By this we mean that they cannot be used when talking about having abstract qualities like strength and hunger, nor can they be used for locating people or things. The possessors are almost without exception human.

Kitabu <u>bè</u> Musa <u>fè</u> .	Musa has a book.
Kitabu <u>bè</u> Musa <u>bolo</u> .	Musa has a book.
Kitabu <u>bè</u> Musa <u>kun</u> .	Musa has a book (on him).

Though we cannot systematically explore all of the meanings and uses of the three constructions, they can be briefly differentiated. The first construction involving the postposition fè can be used when the item is owned by the possessor but the possessor does not have the item with him, as in "I have a wife". The second construction involving the postposition bolo (meaning hand or arm) is used in most dialects interchangeably with fè. In some dialects fè indicates that one is the actual owner, having title to the object in question. Bolo can be used without this meaning. The third construction involving the postposition kun (meaning "head") is used when the possessed item is physically on the person of the possessor but not necessarily owned by the possessor.

3. Locative fè

In Unit VI we observed the postposition fè used to locate items, in combination with words like kò, kèrè, and nyè. Fè is also used as a locative postposition in the following example:

NOTES (Continued)

Musa bè Bari fè.

Moussa is with Barry. or
 Moussa is at Barry's house.

To relieve the ambiguity, many speakers prefer to add "yen", e.g. Musa bè Bari fè yen, "Moussa is there at Barry's". We now have three ways of saying "at the house of ...":

- | | |
|---------------|----------------|
| 1. Musa ka so | Moussa's house |
| 2. Musa bara | Moussa's house |
| 3. Musa fè | Moussa's house |

7. Numerals to 100

In this Unit, we increased your counting ability from 20 to 100. In the money system this means that you can now deal with as much as 500 Malian francs. If you have learned the numbers from 1 to 20, then the numbers from 21 to 100 should be easy for you. The number system in Bambara is very regular and you will find that your only problem will be with the money system and not with the number system itself. Mugan (20) is the only tens number that is irregular. For the rest you have only to add bi- in front of the number of tens. Thus 30 is bisaba. Note that although we write bisaba as if it were a compound, the numerals retain their original tones.

NUMBER	MONEY	
21 <i>mugan ni naani</i> mugan ni kelen	dòròmè mugan ni kelen	105 FM
30 bisaba	dòròmè bi saba	150 FM
31 bisaba ni kelen	dòròmè bi saba ni kelen	155 FM
40 binaani	dòròmè bi naani	200 FM
41 binaani ni kelen	dòròmè bi naani ni kelen	205 FM
50 biduuru	dòròmè bi duuru	250 FM
51 biduuru ni kelen	dòròmè bi duuru ni kelen	255 FM
60 biwòorò	dòròmè bi wòorò	300 FM
61 biwòorò ni kelen	dòròmè bi wòorò ni kelen	305 FM
70 biwolonwula	dòròmè bi wolonwula	350 FM
71 biwolonwula ni kelen	dòròmè bi wolonwula ni kelen	355 FM
80 bisegin	dòròmè bi segin	400 FM
81 bisegin ni kelen	dòròmè bi segin ni kelen	405 FM
90 bikòntòn	dòròmè bi kòntòn	450 FM
91 bikòntòn ni kelen	dòròmè bi kòntòn ni kelen	455 FM
100 kè mè	dòròmè kè mè	500 FM

One does not ordinarily use kelen "one" with kè mè "hundred". One hundred is expressed simply by kè mè. Two hundred is, of course, kè mè fila.

NOTES (Continued)

8. How old are you?

The question: I ye san joli ye? means literally: "You are how many years?" The answer, N'ye san mугan ni segin ye, means literally "I am twenty-eight years."

9. Negative si

When si "none" is used with a mass noun, it is not normally preceded by the definite article, e.g.:

ji si	no water
<u>mal</u> o si	no rice

Notice that the word mògò is treated like a mass noun in Bambara when operating in this construction.

mògò si	no people	but not	mògò_si
---------	-----------	---------	---------

VOCABULARY

NOUNS

biye n. (<Fr.)	bill, note
don n.	day
don wèrè	another day, some other day
fèn n.	thing
fèn wèrè	another thing, something else
foyi (in negative sentence) n.	nothing
sini n.	tomorrow
wari n.	money
wari misèn (misèn)	small change, coins

POSTPOSITIONAL PHRASES

kò p.	after it/that, beyond it, that,
<u>a/o</u> kò	addition to it/that

ASSIGNMENTS

- Find out the ages of at least five of your Malian friends that work for the Peace Corps, whether they are teachers or whatever, and report back to the class their names and ages.
- With a fellow classmate, write a greetings dialogue that takes place at night and that finishes up with at least three leavetaking expressions. Present your dialogue before the class. If you are the only student in your class then prepare a dialogue and go through it with your teacher in class.

ASSIGNMENTS (Continued)

3. Write a short paragraph describing your possessions. Tell how much money you have on you and how much you have back in your room. Tell if you have a car, bicycle or motorcycle (mobylette) back in the States. Tell how many shirts and how many pairs of pants you own. Tell whether or not you have a wife or a husband, and children. Report back to class.

UNIT VIII

Dumunifènw ni minnifènw

Nsiirin:

N'i y'i bolo kelen kòròta,
ko n'mako t*à* mògò la,
i bè t*ò* kelen dò kòròta,
ko mògò mako t'i la.

Adjectives

Hungry, thirsty, sleepy, sick, etc.

X ka di Y ye

Need and desire

Imperative of "give"

Need, desire, feel like

CYCLE 1

Instructeur: Amener un carreau de sucre, un citron et une noix de cola.

- M-1 Sukaro_ka di. Sugar is good.
 Sukaro_ka timi. Sugar is sweet.
 Sukaro_man kumun. Sugar isn't sour.
 Sukaro_man kunan Sugar isn't bitter.
- M-2 Lenburu kumun_fana ka di. Lemons are also good.
 Nka, lenburu kumun_man timi. But lemons aren't sweet.
- M-3 Woro_fana ka di. Kola also is good.
 Nka, a man di ne ye. But I don't like it. *It is not good to me.*
 Woro_man timi. Kola is not sweet.
 Woro_man kumun. Kola is not sour.
 Woro_ka kunan kojugu. Kola is too bitter.
- C-1 A: Sukaro_ka di (wa)? C-2 A: Lenburu kumun dun?
 B: Owò, sukaro_ka di. A_fana ka di wa?
 B: Owò, lenburu kumun_fana ka
 di nka a man timi.
- A: Sukaro_ka timi (wa)?
 B: Owò, sukaro_ka timi.
- A: Sukaro_ka kumun wa?
 B: Ayi, sukaro_man kumun.
- A: Sukaro_ka kunan wa?
 B: Ayi, sukaro_man kunan.
- C-3 A: Woro dun? A ka di wa?
 B: A ka di mōgō_dow ye. Nka, a man di ne ye.
- A: Woro_ka kumun wa?
 B: Ayi, woro_man kumun.
- A: Woro_ka kunan wa?
 B: Owò, woro_ka kunan kojugu.
- A: Woro_ka timi wa?
 B: Ayi, woro_man timi.
- M-4 Owò, sukaro_ka di ne ye.
 Owò, lenburuba_ka di ne ye
 nka a ka kumun dooni.
 Ayi, woro_man di ne ye.
 A ka kunan kojugu.
- Yes, I like grapefruit, but they are a little sour.

CYCLE 1 (Continued)

- C-4 A: Sukaro_ka d'i ye (wa)?
 B: Òwò, sukaro_ka di ne ye.
 A: Lenburu kumun dun? A ka d'i ye (wa)?
 B: Òwò, lenburuba_ka di ne ye nka a ka kumun dooni.
 A: Woro dun?
 B: Woro_man di ne ye. A ka kuman kojugu.

Instructeur: le dessin 29.

- M-5 Òwò, dòlò_ka d'an ye. Yes, we like beer.
 Ayi, dòlò_man di Keyita ye. No, Keita doesn't like beer.

- C-5 A: Dòlò_ka d'aw ye (wa)?
 B: Òwò, dolo_ka d'an ye.
 A: A ka di Keyita fana ye?
 B: Ayi, dòlò_man di Keyita ye.

Instructeur: Revoir le premier cycle avec d'autres aliments et boissons connus par les stagiaires. Par exemple: to, kini, basi, namasa, ji, etc.

CYCLE 2

Instructeur: En vous servant encore du dessin 17, enseigner les verbes adjectivaux des cycles suivants. L'ordre à l'intérieur d'un cycle peut être varié.

- M-1 Ngolo ni Nyele ka kòrò. Ngolo and Nyele are old.
 Kariba ni Fanta man kòrò. Kariba and Fanta aren't old.
 Kariba denw man kòrò. Kariba's children aren't old.
 U ka dògòn. They are small.
- M-2 Solo ka bon. Solo is big.
 Solo man dògòn. Solo is not small.
 Solo ka jan dòoni. Solo is fairly tall.
- M-3 Minata ka dògòn. Minata is small.
 Minata man jan. Minata is not tall.
 Minata ka surun. Minata is short.
 Minata man bon. Minata is not big.
- C-1 A: Ngolo ni Nyele ka kòrò (wa)?
 B: Òwò, Ngolo ni Nyele ka kòrò.
- A: Kariba ka kòrò (wa)?
 B: Ayi, a man kòrò.
- A: Kariba denw dun?
 B: Kariba denw fana man kòrò. U ka dògòn.

CYCLE 2 (Continued)

- C-2 A: Solo ka bon (wa)?
 B: Ōwò, Solo ka bon. A man dògòn.
 A: Solo ka jan (wa)?
 B: Ōwò, a ka jan dòomi.
 C-3 A: Minata ka jan (wa)?
 B: Ayi, Minata man jan. A ka surun.
 A: Minata ka bon wa?
 B: Ayi, Minata man bon. A ka dògòn.
 M-4 Keyita ka jan. A man surun. Keita is tall. He isn't short.
 Keyita ka bon. A man dògòn. Keita is big. He isn't small.
 Keyita ka nyi. Keita is good.
 Keyita man jugu. Keita is not mean.
 Keyita ka kunba dòoni. Keita is a little large.
 Keyita ka kènè kosèbè. Keita is very healthy.
 C-4 A: Amadu Keyita bè cogo dì? What is Amadou Keita like.
 B: Keyita ka jan. A ka bon.
A ka nyi. A ka kunba
dòoni. A ka kènè kosèbè.
 C-5 Instructeur: Choisir d'autres personnages connus par les
 stagiaires et les faire décrire par eux de cette même manière.
 C-6 A: I bè cogo dì?
 B: (Le stagiaire se décrit) ne ka jan, etc.

CYCLE 3

Instructeur: Le dessin 28, l'ananas.

- M-1 Nin jabibi ye bisegin ye. This pineapple is 400 FM.
Ayi, bisegin man ca. No, 400 FM is not a lot.
A da man gèlèn, a ka nògòn. It's price is not high, it's cheap.
Nin jabibi ka nyi kosèbè. This pineapple is very good.
A ka bon. It's big.
A ka timi. It's sweet.
 C-1 A: Nin jabibi ye joli ye? C-2 A: Nin --- ye joli ye?
 B: Nin jabibi ye bisegin ye. B: Nin ye --- ye.
 A: E! A da ka gèlèn! A: E! A ka gèlèn.
 B: A da man gèlèn. A ka nògòn. B: A man gèlèn. A san!
Jabibi ka nyi. A ka bon.
A ka timi.

CYCLE 4

Instructeur: en vous servant des dessins 20, 21 et 22, enseigner ce cycle.

- M-1 Funteni bè. It's hot.
Funteni b'a la. He is **hot**.
Nènè t'a la. He is not cold.
- C-1 A: Funteni bè yan (wa)? *Is it hot here?*
 B: Òwò, funteni bè. *yes, its hot*
- A: Funteni b'a la (wa)? Is he hot?
 B: Òwò, funteni b'a la. *yes he is hot*
- A: E dun? Funteni b'i la wa? And you? Are you hot?
 B: Òwò, funteni bè n'na.
- C-2 A: Mun b'a la? What's the matter with him?
 B: Funteni b'a la.
- A: Mun b'i la?
 B: Funteni bè n'na.
- A: Nènè b'i la (wa)?
 B: Ayi, nènè tè n'na.
Funteni de bè n'na.
- M-2 Minnògò b'a la. He is thirsty.
A bè ji fè.
- C-3 A: Minnògò b'a la (wa)? Is he thirsty?
 B: Òwò, minnògò b'a la.
- A: A bè ji fè kosèbè wa? Does he want water?
 B: Òwò, a bè ji fè kosèbè. Yes, he wants it.
- C-4 A: Mun b'a la?
 B: Minnògò b'a la.
- A: A bè mun fè?
 B: A bè ji fè kosèbè.
- A: Minnògò b'i la (wa)?
 B: Ayi, minnògò tè n'na.
- M-3 Kòngò b'a la. He is hungry.
To nege b'a la. He wants to. He feels like having to.

CYCLE 4 (Continued)

- C-5 A: Kòngò b'a la wa? Is he hungry?
 B: Òwò, kòngò b'a la. Yes, he is hungry.
 A: Mun nege b'a la? What does he desire/feel like having?
 B: Sogo nege b'a la. He feels like having meat.
- C-6 A: Mun b'a la?
 B: Kòngò b'a la.
 A: Mun nege b'a la? — what does he desire?
 B: Sogo nege b'a la.
 A: E dun, kòngò b'i la (wa)?
 B: Ayi, kòngò tě n'na.
- M-4 Sunògò b'a la. He is sleepy.
Kini nege b'a la. He prefers rice.
- C-7 A: Sunògò b'a la wa? C-8 A: Mun b'a la?
 B: Òwò, sunògò b'a la. B: Sunògò b'a la.
 A: Kini nege b'a la wa? A: Mun nege b'a la?
 B: Òwò, kini nege b'a la. B: Sogo nege b'a la.

CYCLE 5

Instructeur: En enseignant ce cycle, vous servir des dessins 14, 15, 26.

- M-1 kungolodimi headache
kònòdimi stomachache
kòdimi backache
bolodimi sore arm
sendimi sore leg or foot
- M-2 Kungolodimi bè n'na. I have a headache.
Kònòdimi bè n'na. I have a stomach ache.
Kòdimi bè n'na. I have a backache.
Bolodimi bè n'na. I have a sore arm.
Sendimi bè n'na. I have a sore leg.
- C-1 A: Kungolodimi b'i la wa? Do you have a headache?
 B: Òwò, kungolodimi bè n'na.
- A: Kònòdimi b'i la wa? Do you have a stomach ache?
 B: Òwò, kònòdimi bè n'na.
- A: Kòdimi b'i la (wa)? Do you have a backache?
 B: Òwò, kòdimi bè n'na.
- A: Bolodimi b'i la (wa)? Do you have a sore arm?
 B: Òwò, bolodimi bè n'na.

CYCLE 5 (Continued)

- C-2 A: I man kènè (wa)? Are you sick?
 B: Òwò, n'man kènè. Yes, I am sick.
 A: Mun b'i la? What do you have?
 B: ---- dimi bè n'na.

- C-3 A: ---- man kènè wa?
 B: Òwò, ---- man kènè.
 A: Mun b'a la?
 B: ---- dimi b'a la.

- M-3 Mura bè n'na. I have a cold.
 Mura b'a la. He has a cold.
 N'mako bè furakise la. I need pills.
 A mako bè furakise la. He needs pills.
furakise rege bana ~ I want drugs

- C-4 A: I ka kènè (wa)?
 B: Ayi, n'man kènè.
 A: Mun b'i la?
 B: Mura de bè n'na.
 A: Furakisè ko b'i la wa?
 B: Òwò, furakisè ko bè n'ma.
 A: Ale dun? Mun b'a la?
 B: Mura b'ale fana na.

CYCLE 6

Instructeur: En vous servant du dessin 29, enseigner ce cycle.
 Vérifier le vocabulaire d'abord.

- M-1 Ninw ye minfènw ye. These are drinks.

- C-1 A: Ninw ye mun ye?
 B: Ninw ye minfènw ye.
 A: Nin ye mun ye?
 B: Ji don.
 A: Nin ye mun ye?
 B: ---- don. (etc.)

- M-2 Ji ka suman. Water is cold.
 Ji man gonin (kalan). Water is not hot.
 Dutè ni kafe ka gonin. (kalan) Tea and coffee are hot.
 Dutè ni kafe man suman. Tea and coffee are not cold.

- C-2 A: Ji bè ^{how} cogo di? A ka suman (wa)? How is the water? ^{is it} It is cold?
 B: Òwò, a ka suman. yes, it is cold
 A: A ka gonin (kalan) wa? Is it warm
 B: Ayi, a man gonin. No it is not warm
 A: Dutè ni kafe dun? U ka suman wa?
 B: Ayi, dutè ni kafe man suman. U ka gonin (kalan).

CYCLE 7

M-1 Hòn!

here it is

C-1 A: Biki di yan!
B: Hòn!

A: Sigarati ni alimèti di yan!
B: Hòn!

A: Lakèrè di yan!
B: Hòn!

A: ---- (ni ----) di (yan)!
B: Hòn!

A: Liburu di yan!
B: Hòn!

A: Wari di!
B: Hòn!

Instructeur: Le dessin 19.

M-2 N'terikè, n'mako b'i la.
Fantanya bè n'na.
N'bè biwòrò de fè!
Ayiwa, biduuru di yan!

My friend, I need you.
I am poor.
It's 300 FM I want!
OK, give me 250 FM.

C-2 A: N'terikè, n'mako b'i la.
B: I mako bè ne na?
A: Òwò, n'mako bè wari de la.
(Fantanya bè n'na).
B: I bè joli fè?
A: N'bè biwòrò de fè.
B: Biwòrò ka ca, biduuru
dòròn de bè n'kun.
A: Ayiwa, biduuru di yan!
B: A filè! Hòn!
A: I ni ce.
B: Nba.

You need me?

How much do you want?

Three hundred is a lot. Two hundred
fifty is all I have on me.

Here it is! Here!

DIALOGUE

Instructeur: Les dessins 14, 15, 26.

A: I ni ce!
B: Nba, i ni ce. Hèrè bè?
A: Hèrè dòròn. I bè di?
B: E! N'terikè, n'mako b'i la.
N'man kènè.
A: Mun b'i la?
B: Kungolodimi bè n'na.
Minnògò (ba) fama bè n'na.
A: I bè mun fè?
B: N'bè furakisè rila de fè.
Limonati b'aw fè yan wa?
A: Ayi, limonati tè yan. Ji
dòròn de bè yan.
B: Ji di yan ani furakisèw!
A: Hòn!
B: I ni baraji.
A: Nba.

Greetings.

Nba, greetings. How is everything?

Fine. How are you?

Oh my friend, I need you for something.
I am sick.

What do you have?

I have a headache. I am also really
thirsty.

What do you want?

Two headache pills is what I want.

Do you have lemonade here?

No, there is no lemonade here.

There's only water here.

Give me some water and the pills!

Here!

Thank you.

TEXT

Instructeur: Les dessins 14, 15, 26.

Musa man kènè, Kungolodimi ni kònòdimi b'a la. Mura fana b'a la. Furakisè dò b'a ka so nka a t'o fè. O man nyi. A bè furaji de fè nka o tè yèn. Musa mako bè dòkòtòrò la nka dòkòtòròso yòrò ka jan: *far away* Kòngò fana b'a la. A bè dumuni fè. Malo ni jègè nege b'a la, ani *also* lenburuji. O tè so. To de bè yèn, ani dege. To man d'a ye. A tè to fè. Dege nege t'a la. Musa man kènè. Sunògò bè Musa la.

Moussa is sick. His head aches and his stomach aches. He also has a cold. He has some pills at home but he doesn't like them. They are no good. He wants a liquid medicine but there's none there. Moussa needs a doctor but the hospital is far away. He is also hungry. He wants food. He would like rice and fish and some lemonade. They are not at the house. There is some to there and some dege. To doesn't please him. He doesn't like to. He doesn't feel like having dege. Moussa is sick. Moussa is sleepy.

QUESTIONS

- | | |
|-----------------------------|---------------------------------|
| 1. Musa man kènè wa? | 6. Musa mako bè dòkòtòrò la wa? |
| 2. Kungolo dimi b'a la wa? | 7. Mun fana b'a la? |
| 3. Kònòdimi fana b'a la wa? | 8. Malo ni jege nege b'a la wa? |
| 4. Sendimi fana b'a la wa? | 9. Mun bè so? |
| 5. Furakisè dò bè min? | 10. Musa bè to fè wa? |

EXERCICESSUBSTITUTION

Instructeur: Faire 2 fois.

- | | |
|-----------------------|------------------------|
| 1. A ka d'a (ale) ye. | 2. Sunògò b'i la (wa)? |
| ----- an (anw)---- | minnògo_-----. |
| ----- a (aw) ----. | kòngò_-----. |
| ----- u (o)-----. | nènè_-----. |
| ----- a (ale)-----. | funteni_-----. |
| ----- n' (ne)-----. | fanga_-----. |
| ----- i (e) ----. | sunògò_-----. |
| ----- a (ale)-----. | nènè_-----. |
| ----- an (anw)---- | funteni_-----. |
| ----- a (aw) ----. | mura_-----. |
| ----- u (olu) ----. | kungolodimi_-----. |
| ----- n' (ne)-----. | kòdimi_-----. |
| ----- i (e) ----. | kònòdimi_-----. |
| ----- a (ale) ----. | kòngò_-----. |

EXERCISES (Continued)--SUBSTITUTION

- | | |
|---------------------------------------|-----------------------------|
| 3. <u>Ayi</u> , kafe de nege bè n'na. | 4. <u>A</u> ka <u>jan</u> . |
| ---- dutè -----. | ---- surun. |
| ---- sigarati -----. | ---- di. |
| ---- jabibi -----. | ---- jugu. |
| ---- dègè -----. | ---- ca. |
| ---- tiga -----. | ---- bon. |
| ---- to -----. | ---- nyi. |
| ---- woro -----. | ---- kumun. |
| ---- dɔlò -----. | ---- kunan. |
| ---- nɔnɔ -----. | ---- timi. |
| ---- tamati -----. | ---- farin. |
| ---- basi -----. | ---- kunba. |
| ---- kafe -----. | ---- gonin. |

TRANSFORMATION

Instructeur: A faire trois fois.

- | | |
|------------------------------------|-------------------------|
| 1. A: <u>A</u> ka <u>bon</u> . | 2. A: <u>A</u> ka kènè. |
| B1: <u>A</u> ka <u>bon</u> dɔni. | B: <u>A</u> man kènè. |
| B2: <u>A</u> ka <u>bon</u> kosèbè. | |
| B3: <u>A</u> ka <u>bon</u> kojugu. | |
-
- | | |
|------------------------------|---------------------------------|
| <u>A</u> ka nyi. | <u>To</u> ka di. |
| <u>A</u> ka surun. | <u>Wari</u> ka ca. |
| <u>Kante</u> ka <u>jan</u> . | <u>Dumuni</u> ka go. |
| <u>Dute</u> ka di. | <u>Woro</u> ka timi. |
| <u>Woro</u> ka kunan. | <u>Mobili</u> ka suman. |
| <u>Wari</u> ka ca. | <u>Muso</u> ka surun. |
| <u>A</u> sɔngò ka gèlèn. | <u>Cè</u> ka <u>jan</u> . |
| <u>A</u> denw ka misèn. | <u>Ji</u> ka kalan. |
| <u>Keyita</u> ka farin. | <u>Kulusi</u> ka <u>jan</u> . |
| <u>Ngolo</u> ka kòrò. | <u>A</u> da ka gèlèn. |
| <u>N'ka</u> kènè. | <u>Tile</u> ka <u>gan</u> . |
| | <u>Kòlòn</u> ka <u>dun</u> . |
| | <u>A muso</u> ka <u>kunba</u> . |

Instructeur: Le stagiaire doit toujours donner le contraire de la phrase présenté. Se le contraire n'existe pas il doit rendre la phrase négative.

- | | |
|------------------|----------------|
| 3. A: N'ka kènè. | B: N'man kènè. |
|------------------|----------------|
-
- | | |
|------------------------------------|-----------------------------|
| <u>A</u> ka dɔgòn. | <u>A</u> ka <u>bon</u> . |
| <u>Cè</u> ka <u>jan</u> . | <u>Ce</u> ka surun. |
| <u>Den</u> ka <u>kunba</u> . | <u>Den</u> ka misèn. |
| <u>Lenburuba</u> ka kumun. | <u>Lenburuba</u> ka timi. |
| <u>Ji</u> ka <u>gonin</u> (kalan). | <u>Ji</u> ka suman. |
| <u>Muso</u> ka surun. | <u>Muso</u> ka <u>jan</u> . |
| <u>Wari</u> ka ca. | <u>Wari</u> man ca. |
| <u>So</u> ka <u>bon</u> . | <u>So</u> ka dɔgòn. |
| <u>Kuntigi</u> ka nyi. | <u>Kuntigi</u> ka jugu. |
| <u>Mobili</u> ka teli. | <u>Mobili</u> ka suman. |
| <u>A</u> da ka gèlèn. | <u>A</u> da ka nɔgòn. |
| <u>Karamògò</u> ka farin. | <u>Karamògò</u> ka kolon. |

EXERCISES (Continued)

QUESTION/ANSWER

A: Kini ka di (wa)?B: Òwò, a ka di.Dègè ka di (wa)?Òwò, a ka di.Sogo ka di (wa)?Òwò, a ka di.Keyita ka nyi (wa)?Òwò, a ka nyi.I ka kènè (wa)?Òwò, n'ka kènè.Santiri ka bon (wa)?Òwò, sanitiri ka bon.A ka surun (wa)?Òwò, a ka surun.Dutè ka timi (wa)?Òwò, a ka timi.Kante ka jan (wa)?Òwò, a ka jan.A: To ka di (wa)?B: Ayi, a man di.Dolo ka timi (wa)?Ayi, a man timi.Woro ka di (wa)?Ayi, a man di.Madu ka nyi (wa)?Ayi, a man nyi.I ka kene (wa)?Ayi, n'man kene.U ka bon (wa)?Ayi, u man bon.Wari ka ca (wa)?Ayi, a man ca.Santiri ka dogon (wa)?Ayi, a man dogon.Biro ka bon (wa)?Ayi, a man bon.Aw ka kene (wa)?Ayi, a man kene.Dute ka go (wa)?Ayi, a man go.Keyita ka jugu (wa)?Ayi, a man jugu.A: Sukaro ka kuman wa?B: Ayi, sukaro man kumun. A ka timi.Bonbon ka kunan wa?Woro ka timi wa?Ji ka gonin wa?Dute ka suman wa?Wulu ka jugu wa?Muso ka jan wa?Biro ka bon wa?Santiri ka dògòn wa?A da ka gèlèn wa?Keyita ka jugun wa?Karamogo ka kolon wa?Segu yòrò ka jan wa?So ka teli wa?NOTES1. Adjectives

This unit has been primarily devoted to adjectives which can be structurally characterized as follows:

Noun Phrase	ka/man	Adjective
-------------	--------	-----------

NOTES (Continued)

2. To be hungry, thirsty, tired

Physical, human sensations like hunger and thirst are expressed in Bambara with the locative construction, using bè/tè followed by a postpositional phrase. The Bambara sentence which means "I am hungry," literally translates as "Hunger is on me." The postposition la is always used in this context. Don't forget that la becomes na after nasals like m and n.

3. Need and desire

In this Unit we also introduced two expressions that fit into the same locative pattern. One means "need, have need of," and the other means "desire, feel like having." Mako is the Bambara noun meaning "need". Nege is the Bambara noun meaning "desire." The Bambara sentence: N'mako b'i la literally translates as "My need is on you" and it means "I need you." The Bambara sentence Dòlò nege bè n'na literally translates as "Beer desire is on me" and it means "I feel like having a beer."

4. X ka di Y ye

A ka di often means "It is nice, pleasant" in Bambara. It is often used to describe consumable items like foods and drinks that are pleasing to the taste. It can also be used to describe other things that are particularly pleasing. Di can also be used with a postpositional phrase (---ye) to mean "--- pleases ---" or "to like."

This is the first time we have seen the postposition ye. Ye has a great variety of uses in Bambara. In many of its uses it can be translated as the English preposition "for" or "with". The sentence Dute ka di ne ye means "I like tea." It might be roughly translated as "Tea is pleasing to (with, for) me."

5. To

To is a typically West-African dish that is served frequently in Mali. It is made from millet flour and has the consistency of a thick hot breakfast cereal. It is often served with an okra sauce, which is either poured onto it, or dipped into.

6. Di

Di is also the root form of the verb "to give" in Bambara. It has the same spelling, the same high tone, and therefore the same pronunciation as the adjectival verb discussed above. The context will always make clear which one is being used. In this Unit you were briefly exposed to the second person (you) singular imperative form which translates as "give it", or, as we saw it, "give it here." It is not as harsh in Bambara as it sounds in English.

A di yan.

Give it here.

NOTES (Continued)

7. There are several words with the form ni in Bambara. One ni means "and" while another means "if". In the dialogue you may have noticed the expression n'o tè coming from ni o tè. Literally this means "If there isn't that," but it is better translated as "Without that ---."

VOCABULARY

basi	n.	couscous
bilen	adj.	red, bright
bon	adj.	big, large, great
buyaki	n.	guava
ca	adj.	many, numerous
dègè	n.	a sweet dish
dī	adj.	good, agreeable, tasty, pleasurable, easy
dògòn	adj.	little, small, young
dòlò	n.	beer, alcoholic beverage
dōoni	quan.	a little, slightly
dumunifenw	(dumuni-fèn-w) n.	foods (eating-things)
dun	adj.	deep
dutè	n.	tea
farin	adj.	ardent, strong, audacious, fierce, vident
fanga	n.	strength, power
fīn	adj.	black, dark, obscure
fīnye	adj.	light
fīsa	adj.	better
funteni	n.	heat
gan	(form of gōni) adj.	hot
gēlèn	adj.	hard, difficult, expensive
girin	adj.	heavy
go	adj.	bad tasting, stupid, ugly, worthless
gōni	adj.	hot
jāba	n.	onion
jābibī	n.	pineapple
jan	adj.	long, tall, far, high
jē	adj.	white, clear, light
jègè	n.	fish
ji	n.	water
jiriden	(jiri-den) n.	fruit (tree-offspring)
jugu	adj.	mean, nasty, vicious
kāba	n.	corn
kāfe	n.	coffee
kalan	adj.	hot
kan	adj.	same, equal
kegun	adj.	clever
kènè	adj.	well, healthy

VOCABULARY (Continued)

kini	n.	prepared rice
kisè	adj.	brave, courageous
kojugun	adj.	too, too much
kòngò	n.	hunger
kòrò	adj.	old, ancient
kosèbè	adj.	very
kumun	adj.	sour
kunan	adj.	bitter
kunba	adj.	fat, big, imposing
kura	adj.	new
lenburu kumun	n.	lemon
lenburuba (lenburu-ba)	n.	orange
lenburuji (lenburu-ji)	n.	lemonade (lemon-water)
magan	adj.	soft, loose
mako (ma-ko)	n.	need (essence-thing)
malo	n.	rice
mangoro	n.	mango
manyò	n.	corn
minfènw (min-fèn-w)	n.	drinks (drink-thing-s)
minnògò (min-dògò)	n.	thirst (drink-need)
misèn	adj.	small, thin
mòni	n.	porridge
na	n.	sauce
namasa	n.	banana
nburu	n.	bread
nege	n.	desire
nènè	n.	cold
ni		if
nògòn	adj.	easy, cheap
nònò	n.	milk
ntomi	n.	tamarin
ntomiji (ntomi-ji)	n.	tamarin juice (tamarin-water)
nyi	adj.	good, nice, perfect
nyò	n.	millet
nzamè	n.	Senegalese rice dish
sani	adj.	clean
sogo	n.	meat
suman	adj.	cold, slow
sunògò	n.	sleep
surun	adj.	short, near
tamati	n.	tomato
teli	adj.	fast
tigadègè (tiga-dègè)	n.	peanut butter
tigadègèna (tiga-dègè-na)	n.	peanut sauce
timi	adj.	sweet
tò	n.	to

ASSIGNMENTS

1. Prepare a description of yourself and the members of your family. Give names, relation, ages, physical description and where each of them is now. Bring a sketch or a photo of your family to class and present your description. (Every time you use one of the adjectival verbs to describe someone, also use the opposite of it in the negative. For instance, if your little brother is short, add also that he isn't tall).
2. Write a short paragraph describing what you need or want when you're hungry, thirsty, sleepy, hot, cold, and when you have a headache as well. Present it to the class.
3. Write a paragraph giving the physical description of first yourself, then two fellow trainees, then two teachers. Present it to the class. Always give the names of the people first and tell if they're teacher or student, and where they are.
4. Describe the tastes of two foods and two drinks. One of each that you like and one of each that you don't like. Present your description to the class.

UNIT IX

Nsiirin:

Gundo jugu_ye sogo kènè de_ ye.

N'a tolila, a kasa_na bò.

what foot active eyes to the
Mun' bè sen_se nyè_ma,
it lay in a bad position
ni da ko jugu tè.

Noun modifier form of adjectives

Demonstratives nin and o

Order of noun modifiers

The ordinal numbers

CYCLE 1

Instructeur: Le dessin 8.

- M-1 Mògò nyuman dò. He's a nice person.
 Mògò surun (man) dò. He's a short person.
 Mògò jamanjan dò. He's a tall person.

- C-1 A: Den ka nyi wa? Is that child good?
 B: Òwò, den nyuman dò. Yes, she's a good child.
 A: Mùso surun dò (wa)? Is she a short woman?
 B: Ayi, mùso jamanjan de dò. No, it's the tall woman.

- M-2 Ji suma dò. It's cold water.

- C-2 A: Ji suma dò wa? Is it cold water?
 B: Òwò, ji suma dò.

- M-3 Ntomi duman dò. It's a sweet tamarin.
 Ntomi kuman dò. It's a sour tamarin.

- C-3 A: Ntomi duman dò wa? Is it a sweet tamarin?
 B: Òwò, ntomi duman dò.
 A: Ntomi kuman dò wa? Is it a sour tamarin?
 B: Òwò, ntomi kuman dò.

Instructeur: Les dessins 17, 18

- M-4 Wari caman dò. It's a lot of money.

- C-4 A: Wari caman dò wa? Is it a lot of money?
 B: Òwò, wari caman dò.

- M-5 Dúlòki kura dò. It's a new shirt.
 Kulusi kòrò dò. It's an old pair of pants.

- C-5 A: Dúlòki kura dò wa? Is it a new shirt?
 B: Òwò, dúlòki kura dò.
 A: Nín kulusi dò? And the pants? Are they new?
 Kura dò wa?
 B: Ayi, kulusi kura tè.
 Kulusi kòrò de dò.

- M-6 Sòngò gèlèn dò. It's a high price

- C-6 A: Sòngò gèlèn dò wa?
 B: Òwò, sòngò gèlèn dò.

- M-7 Santiri belebele dò. It's a big center.
 Biro fitini dò. It's a little office.

CYCLE 1 (Continued)

- C-7 A: Santiri belebele_don wa?
 B: Òwò, santiri belebele_don.
 A: Biro fitini_don wa?
 B: Òwò, biro fitini_don.

- M-8 Mobilì jèman_don. It's a/the white car.
 Mobilì finman_don. It's a/the black car.
 Moto bilenman_don. It's a/the red mobylette.

- C-8 A: Keyita ka mobilì_ye jèman_ Is Keyita's car the white one?
ye wa?
 B: Òwò, mobilì jèman_don.
 A: Kuntigi_ka mobilì_ye finman_
ye wa?
 B: Òwò, mobilì finman_don.
 A: I ka moto_ye bilenman_ye wa?
 B: Òwò, moto bilenman_don.

CYCLE 2

Instructeur: Les dessins 7 et 8

- M-1 Mògò nyumanba_don. He's a very good person.

- C-1 A: Mògò nyuman_don wa?
 B: Òwò, mògò nyumanba_don.

- M-2 Cè belebeleba_don. He's a very big man.

- C-2 A: Cè belebele_don wa?
 B: Òwò, cè belebeleba_don.

- M-3 ---- ---- ba_don.

- C-3 A: ---- ---- don wa?
 B: Òwò, ---- ---- ba_don.

CYCLE 3

- M-1 (Nin) mobilì (in) ye Keyita ta_ye. This car is Keita's.
 (Nin) mobilì jèman (in) ye Keyita ^(he's) This white car is Keita's.
 ta_ye.

- C-1 A: (Nin) mobilì jèman (in) ye jòn_ta_ye?
 B: (Nin) mobilì jèman (in) ye Keyita ta_ye.

- M-2 (Nin) sigilan ninw ye kalandenw These chairs are the students'.
 ta_ye.

CYCLE 3 (Continued)

C-2 A: (Nin) sigilan ninw ye jòn ta ye?
B: Sigilan ninw ye kalandenw ta ye.

C-3 A: Nin ---- in ye jòn ta ye? B: Nin ---- in ye ---- ta ye.
A: ---- ninw ye jòn ta ye? B: ---- ninw ye ---- ta ye.
A: ---- ninw ye jòn ta ye? B: ---- ninw ye ---- (ni ----) ta ye.

C-4 A: Ninw ye jòn ta ye? B: Ninw ye ---- ta ye.
A: Oye jòn ta ye? B: Oye ---- ta ye.
A: Olu ye jòn ta ye? B: Olu ye ---- ta ye.

M-3 O tabali ye karamògò ta ye. That (referred to) table is the teacher's.
O ---- ye ---- ta ye.

C-5 A: Tabali ye jòn ta ye? A: O ---- ye jòn ta ye?
B: Tabali ye karamògò ta ye. B: O ---- ye ---- ta ye.

M-4 O motow ye karamògò ta ye.
O ---- w ye ---- taw ye.

C-6 A: O motow ye jòn ta ye? A: O ---- w ye jòn ta ye?
B: O motow ye karamògò ta ye. B: O ---- w ye ---- ta ye.

CYCLE 4

Instructeur: Enseigner ce cycle en vous servant de votre classeur.

M-1 O ye kalan fòlò ye. That's the first lesson.
O ye kalan filanan ye. That's the second lesson.
O ye kalan sabanan ye. That's the third lesson.
O ye kalan naaninan ye. That's the fourth lesson.
O ye kalan duurunan ye. That's the fifth lesson.
O ye kalan wòrònan ye. That's the sixth lesson.
O ye kalan wolonwulanan ye. That's the seventh lesson.
O ye kalan seginan ye. That's the eighth lesson.
O ye kalan kòntònnan ye. That's the ninth lesson.
O ye kalan tannan ye. That's the tenth lesson.

C-1 A: Nin ye kalan jumèn ye? Which lesson is this?
B: O ye kalan ---- ye.
Kòntònnan

C-2 A: An bè kalan sabanan na wa?
B: Ayi, an tè kalan sabanan na. An bè kalan kòntònnan de la.
A: An bè kalan jumèn na?
B: An bè kalan ---- na.

Instructeur: Poser ces questions au début de chaque leçon pour travailler les chiffres ordinaux.

CYCLE 4 (Continued)

- C-3 A: I ni cè. Greetings.
 B: Nba, i ni cè. Greetings.
 A: Jòn bè biro kònò? Who's in the office?
 B: Fanta de bè biro kònò. Fanta's in the office.
 A: Fanta ye jòn ye? Who is Fanta?
 B: Kuntigi muso de don. She's the director's wife.
 A: A bè cogo di? What does she look like?
 B: Muso finman jamanjan don. She's a tall, dark woman. She's
 A kolo ka kunba ddoni. a little heavy.
 A: Mobili b'a bolo wa? Does she have a car?
 B: Owò, a ka mobili ye bilenman ye. Yes, her car is the red one.
 A: O muso in de don wa? A n'a So that's the woman? She and her
 cè ye mògò nyumanbaw ye. husband are really good people.

DIALOGUES FOR PRACTICE

1. A: Mobili jèman in ye jòn ta ye? Whose is this white car?
 B: Keyita ta don. It's Keita's.
 A: Sabara finmanw dun? And what about the black shoes?
 B: Bari taw don. They are Barry's.
2. A: Kalan filanan bè mun kan? What is the second lesson about?
 B: Kalan filanan bè foliw kan. The second lesson is on the
 greetings.
 A: Kalan seginnan dun? And what about the eighth lesson?
 B: Kalan seginnan bè cogoya tògòw kan. The eighth lesson is on the
 adjectival verbs.
 A: Kalan wòorònan b'i bolo wa? Do you have the sixth lesson?
 B: Ayi, a tè n'bolo. No, I don't have it.
3. A: Nin moto belebeleba in bè jòn bolo? Who owns this big car here?
 B: A bè Bari de bolo. Barry owns it. (It's Barry who
 owns it.)
 A: Dulòki ninw dun? And what about these shirts here?
 B: Ninw fana ye Bari ta ye. These are also Barry's.
4. A: O mobili ye jòn ta ye? Whose is that car there?
 B: O ye kuntigi ta ye. That's the director's.
 A: O motow ye jòn ta ye? Whose are those mobylettes there?
 B: Olu ye karamògòw ta ye. Those are the teachers'.

EXERCISES

SUBSTITUTION

1. Ninw y'ale ta ye.
olu -----.
----- Bari -----.
----- Musa -----.
----- olu -----.
ninw -----.
----- anw -----.
----- ne -----.
----- e -----.
----- aw -----.
olu -----.
----- Madu -----.
----- olu -----.
----- ale -----.

2. Muso nyuman don.
----- surun -----.
cè -----.
----- belebele -----.
so -----.
biro -----.
----- fitini -----.
----- jèman -----.
mobili -----.
----- finman -----.
moto -----.
----- bilenman -----.
----- teliman -----.
nègèso -----.

TRANSFORMATION

1. A: Nin mobili jèman in.

Ale ta.
Olu ta.
Ne ta.
So in.
So belebele.
Mali duguba.
Aw ta.
O sabara.

- B: Nin mobili jèman ninw.

Ale taw.
Olu taw.
Ne taw.
So ninw.
So belebelew.
Mali dugubaw.
Aw taw.
O sabaraw.

2. Nin dute ka gonin.
Nin muso ka nyi.
Nin cè ka surun.
Nin den ka jan.
Nin ji ka suman.
Nin namasa ka di.
Nin nsaban ka kumun.
Nin woro ka kunan.
Nin wari ka ca.
Nin sòngò ka gèlèn.
Nin biro ka dògòn.
Nin santiri ka bòn.
Nin dulòki ka sani.

Dute gonin (man) don.
Muso nyuman don.
Cè surun don.
Den jamanjan don.
Ji suman don.
Namasa duman don.
Nsaban kumun don.
Woro kunaman don.
Wari caman don.
Sòngò gèlèn don.
Biro fitini don.
Santiri belebele don.
Dulòki saniman don.

EXERCISES (Continued) - TRANSFORMATION/COMBINATION

A: N'ka mobili_bè santiri_kèrèfè. B: N'ka mobili teliman_bè santiri
O mobili_ka teli. kèrèfè.

Sogo_bè tabali_kan. Sogo duman_bè tabali_kan.
O sogo_ka di.

Ji_bè buteli_kònò. Ji suma_bè buteli_kònò.
O ji_ka suman.

Sènèkèla_bè Baginda. Sènèkèla fari(man)_bè Baginda.
O sènèkèla_ka farin.

Jakuma_bè sigilan_ju kòrò. Jakuma fitini_bè sigilan_jukòrò.
O jakuma_ka dògòn.

Mògòw_bè suguba_la. Mògò caman_bè suguba_la.
Mògò_ka ca.

Cè_bè baara yòrò_la. Cè belebeleba_bè baarakèyòrò_la.
O cè_ka bon.

NOTES

1. The most important new point in this Unit is the noun modifier form of adjectives. In Unit VIII, adjectival verbs were introduced where ka was the auxiliary particle that preceded the adjectival verb. In this lesson, we have seen that some of these adjectives take the suffix -man when they are used to modify a noun:

mobili_ka teli mobili teliman_don

2. When the noun being modified is a plural form, the plural marker -w does not occur after the noun but rather occurs after the modifier. Thus, the plural noun sabaraw "shoes", when modified by finman "black", is:

sabara finmanw black shoes

3. The demonstratives nin and o. As in English and many other languages, the Bambara demonstratives can be used to modify a noun or may be used as pronouns:

modifier: nin mobili_ka teli
 pronoun: nin ka teli

When serving as modifiers, the demonstratives may either precede or follow the noun, or they may both precede and follow the noun, in which case the demonstrative is emphasized (that there, this here.)

Nin mobili	This car
Mobili nin or mobili in	This car
Nin mobili in	This car here

NOTES (Continued)

When the plural marker -w occurs, nin and o preceding the noun are unaffected:

<u>nin musow</u>	these women
<u>o musow</u>	those women

Only the demonstrative nin can follow the noun when the plural marker w is present, and it cannot occur in its reduced form -in. This is the most common form.

<u>muso ninw</u>	these women
------------------	-------------

The form written: ninw is pronounced in most dialects as if it were written:

<u>ninnu</u>	[_ \]
<u>muso ninw</u>	[_ - \]

The plural forms of nin and o when they occur as pronouns are:

<u>ninw</u>	[_ \]
<u>olu</u>	[_ \]

The demonstrative slot is at the end of the noun phrase just before the plural marker which is at the very end. Adjectives will then precede the demonstrative.

Noun + Adjective + Demonstrative + Plural

mobili	belebele	<u>nin</u>	<u>w</u>
--------	----------	------------	----------

It is important to not confuse the demonstratives nin and o with "this" and "that" in English. In Bambara, nin is used as a locative demonstrative for situations where in English we would use both "this" and "that". On the other hand, o is used to mark a noun that has already been referred to in the speech context. In this sense, it is similar to some of the uses of "that" in English.

A: Baba bè Fanta fè.	A: Baba likes Fanta.
B: <u>O muso man nyi</u> .	B: That woman is no good.

4. In several instances in this Unit we used the suffix ba on both nouns and noun modifiers. For example:

1. <u>Mali duguba don</u> .	It's Mali's biggest town.
2. <u>Muso nyumanba don</u> .	She's a <u>very</u> pretty woman.
3. <u>Mogò jamanjanba don</u> .	He (she) is a very tall person.

NOTES (Continued)

In the first example, ba is used to mean "big" or "biggest". In the second and third examples it intensifies the meaning of the adjective.

5. Ordinal numbers

The ordinal numbers in Bambara are formed by adding the suffix -nan to the regular cardinal numbers. The only exception to this is "first", which is fòlò.

fòlò	first
fīlanan	second
sābanan	third
naaninan	fourth
duurunan	fifth
wòorònan	sixth
wolonwulanān	seventh
seginān	eighth
kòndòntònnan	ninth
tannan	tenth

etc.

When used alone, they retain their original tones, but when modifying a noun, they follow the tone rules for noun compounds like other adjectives.

VOCABULARY

bara n.	naval
binyè n.	liver
biyè n.	vagina
bō n.	excrement
bōda (bo-da) n.	anus (excrement-mouth)
bolo n.	arm
bolonkòni (bolo-nkòni) n.	finger
bonbon n.	chin
bonbonsi (bonbon-si) n.	beard (chin-hair)
bu n.	boneless flesh
sogobu (sogo-bu) n.	muscle (meat-flesh)
cògò di?	how? in what manner?
A bē cògò di?	What is he like?
da n.	mouth
daji (da-ji) n.	saliva (mouth-water)
dakala (da-kala) n.	jaw (mouth-handle)
dawolo (da-wolo) n.	lips (mouth-skin)
nyèda (nyè-da) n.	face (front-mouth)
dafuruku n.	cheek
dēsè n.	calf
disi n.	chest

VOCABULARY (Continued)

dorobara n.
 d̥usukun (dusu-kun) n.
 fari n.
 f̥arikolo (fari-kolo) n.
 fasa
 fiye n.
 fogonfogon n.
 f̥òrò n.
 galaka n.
 g̣èṇenkala n.
 joli n.
 jolisira (joli-sira) n.
 jukunan n.
 juṃèn
 kaari n.
 kamanankun (kaman-kun) n.
 kamanḳòròla (kaman-ḳòròla) n.
 kan n.
 kilibara n.
 kolo
 kò n.
 kòkolo (kò-kolo) n.
 ḳògò n.
 ḳònò n.
 kunḅèrè n.
 kunc̣è (kun-c̣è) n.
 kung̣olo (kun-kolo) n.
 kunṣèṃè (kun-ṣèṃè) n.
 kunṣigi (kun-ṣigi) n.
 kunṣigi j̣è n.
 ṇèn n.
 ng̣ònò n.
 nogo n.
 ṇònḳònkuru n.
 nun n.
 nyè n.
 nyèkanṣi (nyè-kan-si) n.
 nyèḳòròsi (nyè-ḳòrò-si) n.
 nyèda (nyè-da) n.
 nyèg̣èṇè n.
 nyèg̣èṇèbara (nyèg̣èṇè-bara) n.
 nyin n.
 sen n.
 senḳòni (sen-ḳòni) n.
 seṭèg̣è (sen-ṭèg̣è) n.
 senkuru
 si n.
 sin n.

testicles
 heart (heart-head)
 the body
 the body (body-bone)
 nerve
 bile
 lung
 penis
 side
 shin
 blood
 vein (blood-path)
 bottom, buttocks
 which?
 spit
 shoulder (shoulder-head)
 armpit (shoulder-underneath)
 neck, voice, language, sound
 testicles
 bone
 back
 spine (back-bone)
 chest
 stomach
 knee
 skull
 head (head-bone)
 brain
 hair (head-hair)
 gray or white hair
 tongue
 throat
 intestines
 elbow
 nose
 eye
 eyebrow (eye-on-hair)
 eyelash (eye-under-hair)
 face (front-mouth)
 urine
 bladder (urine-gourd)
 teeth
 leg
 toe
 foot
 ankle
 body hair
 breast

VOCABULARY (Continued)

sogobu (sogo-bu) n.	muscle (meat-flesh)
solo n.	hip
sōni n.	finger nail
sugu	kind, type, sort
sumu	dental cavity
sun n.	sole of foot
tègè n.	hand, palm, foot
tègèkònòna (tègè-kònòna) n.	palm (hand-inside)
ten n.	forehead
tògò n.	pelvis
tulo n.	ear
wolo n.	skin
woro n.	thigh

ADJECTIVEADJECTIVAL MODIFIER

bilen	bilenman, <u>bilen</u>	red
bon	belebele	big, large, fat
ca	caman	many, numerous
di	duman	good, agreeable, tasty
dògòn	fitini, ni, dògòman	little
farin	farinman, farin	ardent, strong, audacious
fin	finman, <u>fin</u>	black
finyè	finyèman	light
fisa		better
gan	gan	hot
gèlèn	gèlènman, gèlèn	hard, expensive, difficult
girin	girinman, girin	heavy
go	goman, go	bad (of food)
goni	goniman, gonin	hot
kalan	kalanman, kalan	hot
kan	kanyaman	same, equal
kegun	kegunman, kegun	clever
kènè	kènèman	well, healthy
kisè	kisè	brave, courageous
kolon	kolon	incapable, worthless
kòrò	kòrò	old
kumun	kumun	sour
kunan	kunanman, kunan	bitter
jan	jamanjan, jan	long, tall, far
jè	jèman, jè	white, clean
jugu	juguman, jugu	bad, mean
magan	maganman, magan	soft, loose
misèn	misènman, misèn	small, thin
nògòn	nògònman, nògòn	easy, cheap
nyi	nyuman	good, nice
suman	suman	cold
surun	surunman, surun	short, near
teli	teliman, teli	fast
timi	timiman, timi	sweet

ASSIGNMENTS

1. Find out what kind of vehicles are owned or used by the various employees of the Peace Corps: cars, mobylettes and bicycles. Report back to class with the person's name, what he owns or uses, and what color it is. For the colors, use the noun modifier form of the adjectival verbs. After presenting your report ask questions of your fellow students on this subject.
2. Write up a physical description of at least four employees of the Peace Corps: teachers and/or workers. Using the noun modifier forms, tell whether they are tall men or short men, fat or skinny, big or little, and hardworking or lazy. Present the results to the class and then ask questions on the subject.
3. Visit 2 or 3 different market places in Bamako. For each market, record whether it's a big or a small one, whether there are lots of people there or not, whether things are expensive or cheap, etc. In short, describe each one of the markets visited. Present the results to the class and then ask questions on the subject.
4. Using a sketch or a photo, give a physical description of the members of your family. Use the noun modifier forms of the adjectival verbs.

UNIT X

Nsiirin:

person don't point the door of your house with the left hand.
Mògò s'i numanbolo sin i ka so_da_ma.
Person talk you will return to crawling
Mògò_bè taama, i bè sègin ka ḡunuma

Introduction to the Bambara verb

Present/habitual

A reflexive verb

Transitive and intransitive

Basic command form/imperative

CYCLE 1

Instructeur: le dessin 61

M-1 ka kalan kè
N'bè kalan kè.
A bè kalan kè.
An bè kalan kè.
U bè kalan kè.

to study
 I study.
 He studies.
 We study.
 They study.

C-1 A: I bè mun kè?
 B: N'bè kalan kè.

What do you do?

A: A bè mun kè?
 B: A bè kalan kè.

A: Aw bè mun kè?
 B: An bè kalan kè.

A: U bè mun kè?
 B: U bè kalan kè.

C-2 A: I bè kalan kè (wa)?
 B: Òwò, n'bè kalan kè.

A: Ale dun? Ale fana bè kalan kè?
 B: Òwò, ale fana bè kalan kè.

C-3 A: I bè kalan kè min?
 B: N' bè kalan kè santiri la.

A: Ale dun? A bè kalan kè min?
 B: A bè kalan kè dugu kòndò.

M-3 Ayi, n'tè kalan kè dugu kòndò.
N'bè kalan kè santiri la.
Ayi, a tè kalan kè santiri la.
A bè kalan kè dugu kòndò.

No, I don't study in town.

No, he doesn't study at the center.

C-4 A: I bè kalan kè dugu kòndò (wa)?
 B: Ayi, n'tè kalan kè dugu kòndò. N'bè kalan kè santiri la.

A: A bè kalan kè santiri la (wa)?
 B: Ayi, a tè kalan kè santiri la. A bè kalan kè dugu kòndò.

M-4 ka baara kè.
Kuntigi bè baara kè biro la.
Keyita bè baara kè biro la.

to work
 The director works in the office.
 Keita works in the office.

CYCLE 1 (Continued)

C-5 A: Kuntigi bè mun kè biro la?
B: Kuntigi bè baara kè biro la.

A: Keyita dun?
B: Keyita fana bè baara kè biro la.

C-6 A: Keyita bè kalan kè yan (wa)?
B: Ayi, Keyita tè kalan kè yan.
A bè baara (de) kè yan.

A: E dun? E fana bè baara kè yan?
B: Ayi, n'tè baara kè yan. N'bè kalan (de) kè yan.

C-7 A: I bè baara kè min?
B: N'bè baara kè Mali la.

CYCLE 2

Instructeur: Enseigner ce cycle en vous servant des dessins 30, 34, 61.

M-1	<u>ka</u> <u>bamanankan</u> <u>kalan</u>	to study Bambara
	N'bè <u>bamanankan</u> <u>kalan</u> .	I study Bambara.
	<u>A</u> bè <u>tubabukan</u> <u>kalan</u> .	He studies French.
	<u>U</u> bè <u>kòròbòròkan</u> <u>kalan</u> .	They study Songhai.
	<u>Bari</u> bè <u>fulakan</u> <u>kalan</u> .	Barry studies Fula.

C-1 A: I bè mun kalan?
B: N'bè bamanankan kalan.

A: A bè mun kalan?
B: A bè tubabukan kalan.

A: U bè mun kalan?
B: U bè kòròbòròkan kalan.

A: Bari bè mun kalan?
B: Bari bè fulakan kalan.

C-2 A: I bè tubabukan kalan (wa)?
B: Ayi, n'tè tubabukan kalan, n'bè bamanankan (de) kalan.

A: Ale fana bè bamanankan kalan (wa)?
B: Ayi, ale fana tè bamanankan kalan. A bè tubabukan (de) kalan.

CYCLE 3

Instructeur: le dessin 38.

M-1	<u>ka</u> --- sèbèn	to write ---
	N'bè lètèrè sèbèn.	I write letters.
	<u>Karamògò</u> bè <u>bamanankan</u> sèbèn	The teacher writes Bambara on the
	<u>tabulo</u> <u>la</u> .	blackboard.

CYCLE 3 (Continued)

- C-1 A: I bè mun sèbèn?
 B: N'bè lètèrè sèbèn.
 A: Karamògò dūn? A bè mun sèbèn?
 B: A bè bamanankan sèbèn.
 A: A b'a sèbèn min?
 B: A b'a sèbèn tabulo la.

- C-2 A: I bè lètèrè sèbèn tabulo la (wa)?
 B: Ayi, n'tè lètèrè sèbèn tabulo la.
 N'bè lètèrè sèbèn sèbèn-fura kan.

- A: Karamògò bè bamanankan sèbèn sèbèn-fura kan (wa)?
 B: Ayi, a tè bamanankan sèbèn sèbèn-fura kan.
 A bè bamanankan sèbèn tabulo la.

- M-1 ka bò to come from
 An bè bò Ameriki. We come from America.
 U bè bò Mali la. They come from Mali.

- C-1 A: Aw bè bò Ameriki (wa)?
 B: Owò, an bè bò Ameriki.
 A: Karamògòw dūn? U bè bò min?
 B: U bè bò Mali la.

- C-2 A: Aw bè bò min?
 B: An bè bò Ameriki.
 A: Karamògòw bè bò min?
 B: U bè bò Mali la.

- M-2 N'bè bò New York.
 N'bè bò ----.
 Ali bè bò Segu.
 Bari bè bò ----.

- C-3 A: I bè bò dugu jumèn na?
 B: N'bè bò ----.
 A: Bari dūn? A bè bò dugu jumèn na?
 B: Bari bè bò Los Angeles.

Instructeur: Travailler ce cycle encore avec des noms des gens dans la salle de classe, etc.

CYCLE 5

- M-1 ka taa to go
 N'tè taa yòrò si. I'm not going anywhere.
 A bè taa dugu kònò. He is going into town.

CYCLE 5 (Continued)

- C-1 A: I bè taa min? Where are you going?
 B: N'tè taa yòrò si. *I'm not going anywhere*
 A: Ale dun? A bè taa min? What about him? Where is he going?
 B: A bè taa dugu_kònò.
- M-2 O kò, an bè taa so. After that, we are going home.
O kò, u fana bè taa so. After that, they too are going home.
- C-2 A: Bamanankan-kalan_kò, aw bè taa min?
 B: An bè taa so.
 A: Olu dun? U bè taa min?
 B: Olu fana bè taa so.
- C-3 A: Bamanankan-kalan_kò, karamògòw bè taa min?
 B: Karamògòw bè taa so.
 A: Kalandenw dun?
 B: Olu fana bè taa so.
- C-4 A: Baara kò, Keyita bè taa min?
 B: Keyita bè taa so.
 A: Kuntigi dun?
 B: Ale fana bè taa so.

CYCLE 6

Instructeur: Les dessins 34, 37, 39.

- M-1 k'i sigi to sit down
 Kamara b'i sigi dèbèn_kan. Camara sits down on the mat.
 N'bè n'sigi duguma. I sit down on the ground.
 An b'an sigi sigilan_kan. We sit down on chairs.
 Kulubali ni Dunbiya, u b'u Coulibaly and Doumbia sit down on
sigi dèbèn_kan. mats.
- C-1 A: Aw b'anw sigi mun_kan? What do you sit down on?
 B: An b'an sigi sigilan_kan.
 A: E dun?
 B: N'bè n'sigi duguma.
 A: Kamara dun?
 B: A b'i sigi dalan_kan.
 A: Kulubali ni Dumbiya dun?
 B: U b'u sigi dèbèn_kan.
- C-2 A: Karamògò b'i sigi mun The teacher, what does he sit down
kan kalanso_kònò? on in the classroom.
 B: Karamògò t'i sigi kalanso The teacher doesn't sit down in the
kònò. classroom.

CYCLE 6 (Continued)

- C-3 A: I b'i sigi --- kan wa?
 B: Owò, n'bè n' sigi --- kan.
- C-4 A: I t'i sigi?
 B: N'bè n' sigi.
- C-5 A: I b'i sigi --- kan wa?
 B: Ayi, n'tè sigi --- kan. N'bè n' sigi --- kan.

CYCLE 7

Instructeur: Tous les élèves doivent jouer le rôle du maître pour bien travailler ce cycle. Vous aurez donc à échanger vos rôles. Exiger les actions commandées. Dessins 34, 61.

- M-1 Wuli!
 N'bè wuli. Get up!
 I'm getting up.
- C-1 A: Wuli!
 B: N'bè wuli.
- M-2 Taa tabulo_la!
 N'bè taa tabulo_la. Go to the blackboard!
 I'm going to the blackboard.
- C-2 A: Taa tabulo_la!
 B: N'bè taa tabulo_la.
- M-3 I sigi!
 N'bè n' sigi. Sit down!
 I'm sitting down.
- C-3 A: I sigi!
 B: N'bè n' sigi.
- M-4 --- nyininka!
 N'bè --- nyininka. Ask ---- !
 I am asking ---. (I'll ask ---.)
- C-4 A: --- nyininka!
 B: N'bè --- nyininka.
- M-5 A fò tuguni!
 N'b' a fò tuguni. Say it again!
 I'm saying it again. (I'll say it again.)
- C-5 A: A fò tuguni!
 B: N'b' a fò tuguni.
- M-6 Segin a kan!
 N'bè segin a kan. Repeat it!
 I'm repeating it.
- C-6 A: Segin a kan!
 B: N'bè segin a kan.

CYCLE 8

- M-1 mèn to hear, understand, speak a language
 N'bè angilekan_mèn. I speak English (I hear English).
 N'tè bamanankan_mèn kosèbè. I don't speak Bambara very well.
- C-1 A: I bè angilekan_mèn wa?
 B: Owò, n'bè angilekan_mèn.
 A: Bamanankan_dun?
 B: N'tè bamanankan_mèn kòsèbè.
- C-2 A: Jòn bè angilekan_mèn yan?
 B: --- ni --- ni --- bè angilekan_mèn.
- C-3 A: Kamara bè angilekan_mèn wa?
 B: Ayi, a t'a mèn, a bè bamanankan_ni tubabukan de mèn.

DIALOGUE

- | | |
|--|---|
| A: Aw ni ce. | A: Greetings. |
| B: Nba, i ni ce. | B: Nba, greetings. |
| A: Aw ka kènè wa? | A: How are you? |
| B: Tòorò_si_tè. | B: We are fine. |
| A: An bè mun kè bi? | A: What are we doing today? |
| B: An bè kalan_kè. | B: We are going to study. |
| A: An bè mun kalan? | A: What are we going to study. |
| B: An bè bamanankan_kalan. | B: We are studying Bambara. |
| A: Aw bè bamanankan_mèn? | A: Do you speak Bambara? |
| B: Owò, an b'a mèn ddoni. | B: Yes, we speak it a little. |
| A: Bamanankan-kalan_kò, aw bè taa min? | A: After studying Bambara, where are you going? |
| B: An bè t'an sigi jirisun_kòrò. | B: We go and sit down under the tree. |
| A: O kò, aw bè mun kè? | A: After that, what are you going to do? |
| B: O kò, an bè lètèrèw sèbèn. | B: After that, we are going to write letters. |

DIALOGUES FOR PRACTICE

- | | |
|---------------------------------------|--|
| 1. A: I t'i sigi yan wa? | A: Won't you sit down here? |
| B: Owò, n'bè n'sigi yan. | B: Yes, I'll sit down. |
| A: I terikè dun? A tè bamanankan_mèn? | A: And your friend? Does he understand Bambara? Won't he sit down? |
| A t'i sigi? | |
| B: A tè bamanankan_mèn. | B: He doesn't understand Bambara. |
| A b'i sigi. | He'll sit down. |

DIALOGUES FOR PRACTICE (Continued)

2. A: N'bè bamankan kalan. A: I study Bambara.
 B: Segin a kan? I bè mun kalan? B: Go back over that! What do you study?
 A: N'bè bamanankan kalan. A: I study Bambara.
 B: A ka nyi. A fò tuguni! B: Good! Say it again!
 A: N'bè bamanankan kalan. A: I study Bambara.
 B: A ka nyi. Bari nyininka! B: That's good! Ask Bari!
 A: Bari, i bè mun kalan? A: Barry, what do you study?

TEXT

Bari ni ¹karamògò bè kalanso kònò santiri la. Bari bè kalan kè don o don. Bari bè bamanankan kalan. Karamògò bè Bari nyininka fèn caman na. Karamògò bè Bari dege bamanankan na. U bè kuma caman fò. Karamògò b'a fò: "I sigi!" "Wuli!" "Taa tabulo la!" Bamanankan ka gèlèn Bari ma, nka a hakili ka di. A bè bamanankan mèn sòni.

TRANSLATION

Barry and the teacher are in the classroom at the center. Barry studies every day. Barry is studying Bambara. The teacher asks Barry lots of things. The teacher is teaching Barry to speak Bambara. They do a lot of talking together. The teacher says: "Sit down!", "Stand up!", "Go to the blackboard!" Bambara is difficult for Barry but he is smart. He will understand Bambara very soon.

QUESTIONS

1. Bari ni karamògò bè min? 5. Karamògò bè jòn dege
 2. Bari bè tubabukan kalan (wa)? dege bamanankan na?
 3. Bari bè mun kalan? 6. Bari hakili ka di wa?
 4. Bari bè bamanankan mèn wa? 7. Bari bè mun kè don o don?

EXERCISES

SUBSTITUTION

1. N'bè taa dugu kònò. 2. N'bè n'sigi sigilan kan.
 - - - - - bò - - - - - . a - - - - - .
 - - - - - santiri la. u - - - - - .
 - taa - - - - - . i - - - - - .
 - - - - - so. an - - - - - .
 - - - - - kalanso kònò. aw - - - - - .
 - n'sigi - - - - - . i - - - - - .
 - bò - - - - - kalanso la . a - - - - - .
 - bè taa biro la . u - - - - - .
 - baara kè santiri la . aw - - - - - .
 - lètèrè sèbèn - - - - - . an - - - - - .
 - - - - - kènèma. a - - - - - .
 - kalan kè - - - - - . n' - - - - - .
 - - - - - kalanso kònò a - - - - - .

EXERCISES (Continued) TRANSFORMATION

1. A: U bè taa dugu_kònò.
B: U tè taa dugu_kònò.

N'bè bò Mali la.
A bè baara_kè Segu.
An bè kalan_kè_biro_la.
A bè bamanankan_mèn.
I bè sèbènni_kè tabulo_la.
Karamògò bè bò Bamakò.
A muso_bè taa so.
Kalandenw bè taa Moti.
Keyita b'i sigi tabali_kan.
N'bè n'sigi duguma.
U b'u sigi kalanso_kònò.
Karamògò bè Bari nyininka.

2. A: I bè bò Bamakò.
B: I bè bò Bamakò (wa)?

Aw t'aw sigi.
A b'i sigi.
Aw bè bamanankan_fò.
I tè bamanankan_mèn.
I bè lètèrè sèbèn.
A muso_bè bò yan.
Keyita bè baara_kè.
I bè taa dugu_kònò.
Karamògòw bè taa kalanso_kònò.
Keyita muso_tè bò Ameriki.
Nin takisi_bè taa dugu_kònò.
Karamògò b'i nyininka.

QUESTIONS

1. I bè bamanankan_kalan (wa)?
I bè bamanankan_fò wa?
I bè bamanankan_mèn wa?
Karamògò b'i dege bamanankan_
na wa?
I bè bò Ameriki wa?
Keyita bè bò Ameriki (wa)?
Keyita bè bamanankan_kalan wa?
I terikè_bè bò Ameriki wa?
I ka karamògò bè bò Ameriki wa?
I bè fulakan_kalan wa?
Aw bè baara_kè Mali la wa?
Karamògò b'i sigi kalanso_kònò wa?
I b'i sigi tabali_kan wa?

2. I bè mun kalan santiri_la?
I b'i sigi min kalanso_kònò?
I bè mun fò kalanso_kònò?
I bè lètèrè sèbèn min?
I bè kalan_kè min?
Keyita bè baara_kè min?
I bè bò min?
Keyita bè bò min?
Karamògòw bè bò min?
I bè bò dugu_jumèn na?
Karamògò bè jòn_nyininka_kalanso_kònò?
Karamògò bè mun sèbèn tabulo_kan?
Keyita b'i sigi mun_kan?
Jòn bè taa dugu_kònò bamanankan_
kalan_kò?

NOTES

1. In the first nine units, we examined types of sentences in which there was no verb. In this unit, we see the two major sentence types that contain verbs: transitive sentences in which an object precedes the verb and intransitive sentences in which no object precedes the verb.

Transitive:	Noun + Auxiliary + Noun + Verb
Intransitive:	Noun + Auxiliary + Verb

In Bambara, every verb can occur in intransitive constructions. Some verbs do not occur commonly in transitive constructions.

NOTES (Continued)

2. Reflexive verbs are those which have both subjects and objects referring to the same person. In reflexive constructions in English we use special object pronouns: myself, yourself, herself, etc. In Bambara, the only difference between reflexive and ordinary transitive verbs is that sometimes the third person object noun can be i in reflexive constructions.

A b'i sigi.

He sat (himself) down.

All of the verbs that can occur in transitive reflexive constructions can also occur with very closely the same meaning in intransitive constructions.

A b'i sigi.

He sits down.

A bè sigi.

3. Imperatives (commands) were also introduced in this Unit. Imperatives are formed by simply omitting the subject of the sentence. No auxiliaries are used.

4. Bè/tè is the auxiliary element for the present in Bambara. This should be very easy for you since it is identical to the auxiliaries used with locative constructions.

What we refer to as the present in Bambara can be used in a variety of ways. Some of the most important uses:

1. Present actions that are either in process or about to be done.
2. Habitual actions, things done regularly or all the time.
3. Immediate and near future actions.

You will be exposed to all of these uses of the bè/tè form in the units to come. You may have already noticed that even in this Unit, the bè/tè form does not always translate into the same tense in English. This should serve as another reminder not to rely too heavily on translation.

5. The verb kè has many meanings: "to do, make, cause, happen, occur." In this unit it was used as a transitive verb, meaning "do". For example:

ka kalan kè.

"to do studying", to study

ka baara kè

"to do work", to work

The particle ka is in some ways equivalent to the "to" in English which makes infinitives. In the above two examples kalan is a noun meaning "studying" and baara is a noun meaning "work". Both are direct objects

NOTES

of the verb kè. In Bambara, the direct object occurs before the verb and not after it as in English. Thus, the ordering of the elements in a simple transitive Bambara sentence with a verb is as follows:

SUBJECT	AUXILIARY	DIRECT OBJECT	VERB
Ali	bè/tè	baara_	kè

"Ali works / Ali doesn't work"

6. The verb ko that appeared once in the text means "to say". It is a defective verb (one which does not have all tenses) very frequently used in Bambara. It does not take any auxiliary elements.

7. The verbs of motion in Bambara are somewhat different in meaning from their counterparts in English. Expressions like "come out, go out, bring out, take out" not only refer to a particular action, but they also refer to the position of the speaker in relation to the motion. In Bambara most verbs of motion are not speaker-oriented. Bò for example can mean "come out" or "go out" when used intransitively. When used transitively it can mean "take out" and "bring out".

VOCABULARY

baara n. and v.
bamanankan (bamana-kan) n.
bò v.

dege v.
N'bè bamanankan_dege.

don o don
fò v.
fulakan (fula-kan) n.
hakili n.

kalan n. and v.
kè v.
kòròbòròkan n.
kuma n. and v.
lètèrè n.
sèbèn v.

sèbènfura n.
sèbènni (seven-ni) n.

segin v.
segin X kan
tubabukan (tubabu-kan) n.
tuguni
wuli v.

work
Bambara language (Bambara-sound)
leave, go out, come from, come
out, go out
to teach ---; to learn ---
I'm learning Bambara.
every day
say, speak, tell
Peulh language
mind, spirit, thought
study, learn, read
do, make
Songhai language
speech, speak
letter
write
sheet of paper (write-leaf)
writing (write-ing)
return, go back
repeat X, do X again
French language (European-sound)
again
get up, rise up

ASSIGNMENTS

1. Interview at least 3 ^{classmates} employees of the Peace Corps, teachers and office people. Report back to the class in your best Bambara, the following information on each person:

name	what languages he speaks
where he comes from	how well he speaks each one

2. Do the same thing as in 1. above, only with 3 of your fellow trainees. Add to your report also: what languages he studies.

③ Write a paragraph describing:

1. your name
2. your profession
3. where you work
4. what languages you're learning
5. what languages you already speak
6. how well you speak all of the languages mentioned in 4) and 5).

UNIT XI

Nsiirin:

piece of wood
~~tree stool~~ *no matter how*
~~stool~~ *stay* *interested* *any how*
MANOR *manne*
 Jirikurun mana mèn ji_la cogo o cogo,
 a tè kè bama ye.
~~It will~~ *become a crocodile.*
 Mògò_na kun_ka fisa i yèrè ye.

Habitual expressions

Mana: the hypothetical future

Infinitival ka: conjoining verb phrases

Ka sòrò

Sòrò

X o X: "whatever" constructions

Tila X la

A note on passives

CYCLE 1

Instructeur: En vous servant des dessins 32, 33, 34, 35, 39, enseigner ces cycles.

- M-1 N'bè kunun lèrè wolonwula la. I wake up at 7:00.
- C-1 A: I bè kunun lèrè jumèn? What time do you get up?
B: N'bè kunun lèrè 7 la.
- M-2 N'mana kunun, n'bè n'ko. As soon as I get up, I wash.
A mana kunun a b'i ko. As soon as he gets up, he washes.
- C-2 A: I mana kunun, i bè mun kè? As soon as you get up, what do you do?
B: N'mana kunun, n'bè n'ko.
A: Musa dun? A mana kunun,
a bè mun kè?
B: A mana kunun, a b'i ko.
- M-3 O kò, n'bè dumuni kè. After that, I eat.
N'bè furufuru kè daraka ye. I eat fritters for breakfast.
- C-3 A: O kò, i bè mun kè? After that, what do you do?
B: O kò, n'bè dumuni kè.
A: I bè mun dun? What do you eat?
B: N'bè furufuru kè daraka ye.
- C-4 A: Aw bè kunun lèrè jumèn na? What time do you get up?
B: An bè kunun lèrè 6 la.
A: Aw mana kunun, aw b'aw ko wa? As soon as you get up, do you wash?
B: Òwò, an mana kunun, an b'an ko.
A: O kò, aw bè dumuni kè wa? After that, do you eat?
B: Òwò, o kò, an bè dumuni kè.
A: Aw bè furufuru kè daraka ye wa? Do you eat fritters for breakfast?
B: Òwò, an bè furufuru dun.
A: Aw mana daraka dun, aw bè taa min? As soon as you eat breakfast, where do you go?
B: An mana daraka dun, an bè taa kalanso kònò.
A: Aw bè mun kè kalanso kònò? What do you do in class?
B: An bè kalan kè.
A: Aw bè mun kalan? What do you study?
B: An bè bamanankan kalan.

Instructeur: Refaire dans la troisième personne.

CYCLE 2

- M-1 Sògòma o sògòma n'bè kalan_kè. Every morning I study.
 Tilegan o tilegan, n'bè taa Every noon, I go to eat.
 dumuni_kè.
 Wula o wula, n'bè sègin Every afternoon I go back to the
 kalanso_kònò. classroom.
 Su o su, n'bè sunògò joona. Every night I go to sleep early.
 Don_bèè_bè ten. Every day is like that.
 N'bè nin de kè don o don. That's what I do every day.
 (whatever day).
- C-1 A: Sògòma o sògòma i bè mun kè? Every morning, what do you do?
 B: Sògòma o sògòma, n'bè
 kalan_kè.
 A: I bè mun kalan? What do you study?
 B: N'bè bamanankan_kalan.
 A: Tilegan o tilegan i bè Every noon what do you do?
 mun ke?
 B: Tilegan o tilegan n'bè
 taa dumuni_kè.
 A: Wula o wula i bè mun kè? Every afternoon you get up to do what?
 B: Wula o wula n'bè sègin
 kalanso_kònò.
 A: Su o su i bè sunògò Do you go to sleep early each night?
 joona wa?
 B: Su o su n'bè sunògò joona.
 A: Don_bèè_bè ten wa? Are all the days like that?
 B: Òwò, don_bèè bè ten.
 N'bè nin de kè don o don.
- C-2 A: Sògòma_fè, i bè kunun k'i In the morning, do you get up and wash?
 ko wa?
 B: Òwò, sògòma_fè, n'bè kunun
 ka n'ko.
 A: I man'i ko, i bè daraka_ As soon as you wash do you eat
 dun wa? breakfast?
 B: Òwò, n'mana n'ko, n'bè
 daraka_dun.
 A: O kò, i bè taa mun kè? After that, what do you go do?
 B: O kò, n'bè taa kalan_kè.

Instructeur: Refaire ce cycle dans la troisième personne en vous servant des noms des stagiaires qui ne sont pas dans la classe.

CYCLE 3

- M-1 N'bè se kalanso_kònò lèrè 8 na. I arrive in class at 8:00.
 Karamògò_fana bè se kalanso_ The teacher also arrives in class
 kònò lèrè 8 na. at 8:00.

CYCLE 3 (Continued)

- C-1 A: I bè se kalanso_kònò lèrè
 jumèn na? What time do you arrive in class?
B: N'bè se kalanso_kònò lèrè
 8 na.
A: Karamògò_dun? And what about the teacher?
B: Karamògò_fana bè se kalanso_
 kònò lèrè 8 na.
- M-2 An mana se, an bè bamanankan_
 dègè. As soon as we arrive, we learn
 Bambara.
Karamògò_mana se, a b'an dege As soon as the teacher arrives, he
 bamanankan_na. teaches us Bambara.
- C-2 A: Aw mana se, aw bè mun kè? As soon as you arrive, what do you do?
B: An mana se, an bè bamanankan_
 dege.
A: Karamògò_mana se, a bè As soon as the teacher arrives, what
 mun kè? does he do?
B: Karamògò_mana se, a b'an
 dege bamanankan_na.
- M-3 Karamògò_bè n'dege. The teacher teaches me.
N'bè bamanankan_dege. I learn Bambara.
- C-3 A: Jòn_b'i dege? Who teaches you?
B: Musa bè n'dege.
A: I bè mun dege? What do you learn?
B: Olu dun? Jòn_b'u dege? And them? Who teaches them?
A: Bakari b'u dege.
- M-4 Midi mana se, an bè taa As soon as it's noon, we go eat lunch.
 tilelafana_dun.
Midi mana se, n'tè to kalanso_ When it's noon, I don't stay in the
 kònò. classroom.
- C-4 A: Midi mana se, i bè to When it's noon, do you stay in the
 kalanso_kònò wa? classroom?
B: Ayi, midi mana se, n'tè
 to kalanso_kònò.
A: Midi mana se, aw bè taa When it's noon, where do you leave for?
 min?
B: Midi mana se, an bè taa
 tilelafana_dun.
A: Karamògò_dun? And the teacher?
B: Ale fana bè taa tilelafana_
 dun.

Instructeur: Refaire ce cycle à la troisième personne, singulier et pluriel.

CYCLE 4

Instructeur: les dessins 33, 35, 37, 39

- M-1 Dumuni_kò, n'bè n'da ka sunògò. After eating, I lie down to sleep.
 Ni sunògò_tè n'na, n'bè n' If I'm not sleepy, I just rest.
 lafinyè.
- C-1 A: Dumuni_kò, i b'i de wa? After eating, do you lie down?
 B: Òwò, dumuni_kò, n'bè n'da
 ka sunògò.
 A: Ni sunògò_t'i la, i b'i If you're not sleepy, do you rest?
 lafinyè wa?
 B: Òwò, ni sunògò tè n'na,
 n'bè n'lafinyè.
- M-2 N'bè n'lafinyè fo lèrè 3. I rest until 3:00.
 3 mana se, n'bè wuli ka segin As soon as it's 3:00, I get up and
 kalanso_kònò. return to class.
 N'bè to kalanso_kònò fo lèrè 6. I stay in the classroom until 6:00.
- C-2 A: I b'i lafinyè fo lèrè You rest until what time?
 jumèn_na?
 B: N'bè n'lafinyè fo lèrè 3.
 A: Lèrè 3 mana se, i bè wuli When it's 3:00, what do you get
 ka mun kè? up and do?
 B: Lèrè 3 mana se, n'bè wuli
 ka segin kalanso_kònò.
 A: I bè to kalanso_kò fo lèrè You stay in the classroom until what
 jumèn_na? time?
 B: N'bè to kalanso_kònò fo
 lèrè 6.
- M-3 O kò, n'bè n'kò tuguni. After that, I wash again.
 N'bè n'kò ka taa suròfana_dun. I wash and go eat dinner.
- C-3 A: O kò, i bè mun kè? What do you do after that?
 B: O kò, n'bè n'kò tuguni.
 A: I b'i kò ka taa min? You wash and go where?
 B: N'bè n'kò ka taa suròfana_
 dun.
- M-4 Tuma_dòw, n'bè taa dugu_kònò. Sometimes, I go into town.
 N'bè taa ntòlatan lajè. I go into town to watch a soccer game.
 Tuma dòw, n'bè to yan (ka baro_ Sometimes, I stay here (and chat.)
 kè.)
 N'ni n'teriy bè baro_kè_. I chat with my friends.

CYCLE 4 (Continued)

- C-4 A: Suròfana kò, i bè to yan
wala i bè taa dugu_kònò?
B: Tuma_dòw n'bè to yan.
Tuma_dòw, n'bè taa dugu_kònò.
A: I bè taa dugu_kònò, i bè taa mun ke yèn?
B: N'bè taa ntolatan_lajè.
A: I bè to yan, i bè mun kè?
B: N'bè baro_kè.
A: I ni jòn_bè baro_kè?
B: N'ni n'teriw bè baro_kè.

M-5 N'bè taa sunògò lèrè 11. I go to sleep at 11:00.

- C-5 A: I bè taa sunògò lèrè jumèn na?
B: N'bè taa sunògò lèrè 11.

Instructeur: Refaire à toutes les personnes, singulier et pluriel, mais éviter les questions à la première personne.

CYCLE 5

- M-1 Sògòma, lèrè 8 bè ne sòrò
kalanso_kònò. 8 in the morning finds me in the
classroom.
Tilegan, midi bè ne sòrò
dumuni_na. Noon finds me eating.
Wula_bè, lèrè 4 bè ne sòrò
kalanso_kònò tuguni. 4 in the afternoon finds me in the
classroom again.
Lèrè 9 bè ne sòrò dugu_kònò
su fè. 9 o'clock finds me in town at night.
Su_dòw fè, lèrè 9 bè ne sòrò
ntolatan_na. Some nights 9 o'clock finds me
playing soccer.
- C-1 A: Sògòma, lèrè 8 b'i sòrò min?
B: Sògòma, lèrè 8 bè ne sòrò kalanso_kònò.
A: Tilegan, midi b'i sòrò min?
B: Tilegan, midi bè ne sòrò dumuni_na yan.
A: Wula fè, lèrè 4 b'i sòrò min?
B: Lèrè 4 bè ne sòrò kalanso_kònò tuguni.
A: Su_b'i sòrò min?
B: Su_bè ne sòrò dugu_kònò.
- M-2 Sògòma fè, i tè n'sòrò yan. In the morning, you won't find me here.
Tilegan_fè, i bè ne sòrò yan. At noon you will find me here.
Wula_fè, i bè ne sòrò yan. In the afternoon you will find me here.
Su_fè, i tè ne sòrò yan. At night you won't find me here.

CYCLE 5 (Continued)

- C-2 A: Sògòma fè, n'b'i sòrò yan wa.
 B: Ayi, sògòma fè i tè ne sòrò yan.
 A: Tilegan fè dun?
 B: Òwò, tile fè, i bè ne sòrò yan.
 A: Wula fè dun?
 B: Òwò, wula fè i bè ne sòrò yan.
 A: Su fè dun?
 B: Ayi, su fè i tè ne sòrò yan.

M-3 K'a ta tilegan fè, From noon until late afternoon you
 i bè ne sòrò yan. will find me here.

- C-3 A: N'b'i sòrò yan tuma jumèn?
 B: I bè ne sòrò yan k'a ta
tilegan fè fo wula fè.

CYCLE 6

M-1 Kafe ni nburu bè kè daraka Coffee and bread are prepared for
ye santiri la. breakfast at the center.

- C-1 A: Mun bè kè daraka ye
santiri la?
 B: Kafe ni nburu bè kè daraka ye.

M-2 Mali la, mōni ni seri bè kè In Mali millet or rice porridge are
daraka ye. prepared for breakfast.
Mali la, kini bè kè tilelafana In Mali, rice is prepared for lunch.
ye.
Mali la, to bè kè suròfana ye. In Mali, 'to' is prepared for dinner.

- C-2 A: Mali la, mun ni mun bè kè daraka ye?
 B: Mali la, mōni ni seri bè kè daraka ye.
 A: Mali la, mun bè kè tilelafana ye?
 B: Mali la, kini de bè kè tilèlafana ye.
 A: Mali la, mun bè kè suròfana ye?
 B: Mali la, tō de bè kè suròfana ye.

DIALOGUE - TRANSLATION

Instructeur: Les dessins 32, 33, 34, 37, 39

- Ibe
 A: Aw bè kunun lèrè jumèn na yan? A: What time do you get up here?
 B: An bè kunun lèrè 6 la. O kō, B: After that, we wash and eat
an bè daraka dun lèrè 7 la. breakfast at 7.
 A: I mana daraka dun, i bè taa min? A: After you've eaten breakfast,
 where do you go?
 B: N'mana daraka dun, n'bè taa B: When I've eaten breakfast, I
kalanso kònò. N'bè taa go to class. I go to study
bamanankan kalan. Bambara.

DIALOGUE (Continued)

A: Midi mana se, i bè to kalanso kònò wà?

B: Ayi, midi mana se, n'tè to kalanso kònò. N'bè taa tìlilafana dun. O kò, n'bè taa n'da ka sunògò. Ni sunògò tè n'nà, n'bè n'da ka n'lafinyè.

A: Wula b'i sòrò kalanso kònò tuguni (wà)?

B: Òwò, n'bè wuli lèrè 3 ka segin kalanso kònò. N'bè to yen fo lèrè 6.

A: O kò, i bè mùn kè?

B: O kò, n'bè taa dugu kònò. N'bè taa n'nyènjè. N'bè dumuni kè dugu kònò. Ni sunògò ye n'minè, n'bè taa n'da n'bara.

A: When it reaches noon, do you stay in the classroom?

B: No, when it reaches noon, I don't stay in the classroom. I go eat lunch. After that, I go lie down and sleep. If I'm not sleepy, I just lie down and rest.

A: Does the afternoon find you in the classroom again?

B: Yes, I get up at 3 PM and return to class. I stay there until 6 PM.

A: After that, what do you do?

B: After that, I go into town. I go to amuse myself. I eat in town. If I'm sleepy, I go home to bed.

TEXT - TRANSLATION

Dumuniw

Sògòmada fè, mògòw bè daraka dun: dòw bè mòni wala seri min, dòw bè tosira wala basisira dun. Tilegan fè, mògòw bè tilelafana dun: 3) dòw ka tilelafana ye nyènyènkini ye, dòw bè to kè tilelafana ye. Kini fana bè kè tilelafana ye dòw fè: nsamè wala kininama. Su fè, to bè kè suròfana ye. Dòw fana bè basi k'a ye. Basina bè kè nyugu ye wala tigadege. Mali musow bè fèn caman tobi.

Meals

In the morning, people eat breakfast: some have moni or seri porridge, others eat the to or the couscous left over from the night before. At midday, people eat the noon meal: some people's noon meal is nyènyènkini and it's sauce, others make to for the noon meal. Rice also is fixed for the noon meal by some people: either Senegalese rice (riz au gras), or rice à la sauce. At night, to is made for dinner. Some also make couscous for that meal. The sauce for the couscous is made either with nyugu (green leaves), or with peanut paste (butter). The women of Mali cook many things.

QUESTIONS

1. Mògòw bè mùn dun sògòmada fè?
2. Mùn ni mùn bè kè daraka ye?
3. Tilegan fè, mògòw bè mùn dun?

4. Mùn ni mùn bè kè tilelafana ye?
5. Su fè, mògòw bè mùn dun?
6. Mùn ni mùn bè kè suròfana ye?

EXERCISES

SUBSTITUTION

1. N'bè baara_kè.

- - kalan_- - .

- - dumuni_- - .

i_- - - - - .

- - baro_- - .

- - baara_- - .

u_- - - - - .

a_- - - - - .

- - dumuni_- - .

- - foli_- - .

an_- - - - - .

aw_- - - - - .

- - kalan_- - .

n' - - - - - .

2. A bè taa kalanso_kònò.

- - - - lakòli_la.

- - -bò - - - - .

- - - - - so.

- - -egin- - - - .

- - - - -lèrè 6 la.

- - kunun - - - - .

- - taa - - - - .

- - - - -lèrè 6 la.

- - - - santiri_la.

- - se - - - - .

- - to - - - - .

- - - - biro_la.

- - - - kalanso_kònò.

3. Kafe_bè kè daraka_ye.

mòni_- - - - - .

- - - - suròfana_- - .

basi_- - - - - .

to_- - - - - .

- - - - tilelafana_- - .

kini_- - - - - .

tigadege_- - - - - .

- - - - suròfana_.

na_- - - - - .

seri_- - - - - .

dute_- - - - - .

- - - - daraka_- - .

kafe_- - - - - .

4. N'bè n'ko.

- - - da.

a_- - - - .

- - - -sigi.

an_- - - - .

i_- - - - - .

u_- - - - - .

n' - - - - - .

aw_- - - - - .

- - - -lafinyè.

a_- - - - - .

- - - da.

n' - - - - - .

- - - ko.

TRANSFORMATION

A: I bè dumuni_kè.

B1: I bè dumuni_kè (wa)?

B2: I tè dumuni_kè (wa)?

A bè bamanankan_kalan.

U bè ji_min.

Aw bè baro_kè.

Ali bè baara_kè.

I bè taa santiri_la.

I bè bò dugu_kònò.

U bè taa Baginda.

I bè segin so.

Aw bè ji_min.

I bè sigarati_min.

I bè to_dun.

A bè se_lèrè 6 la.

A bè kunun sògòma joona fè.

Aw b'aw ko sògòma o sògòma.

A b'i sigi kalanso_kònò.

A b'i da sisan.

A bè bò Ameriki.

I bè baara_kè Mali_la.

I b'i lafinyè wula_fè.

I bè sunògò tilegan_fè.

An bè dumuni_kè.

Musa bè taa dugu_kònò.

Keyita bè bò biro_kònò.

An b'an lafinyè bi.

EXERCISES - TRANSFORMATION (Continued)

A: An bè to dun.

An bè ji min.
 An bè lètère sèbèn.
U bè bamanankan kalan.
I bè fulakan kalan.
Aw bè daraka dun (wa)?
U tè tubabukan kalan.
N'tè to dun.
 An tè sigarati min.
 I tè basi dun?
N'bè bamanankan sèbèn.

B: An bè dumuni kè.

An bè min ke.
A bè sèbènni kè.
U bè kalan kè.
I bè kalan kè.
Aw bè dumuni kè (wa)?
U tè kalan kè.
N'tè dumuni kè.
 An tè min kè.
 I tè dumuni kè?
N'tè sèbènni kè.

COMBINATION

A: N'bè daraka dun.
N'bè taa kalanso kònò.

1. N'bè n'lafinyè.
N'bè baara kè.
2. A bè tila baara la.
A bè taa baro kè.
3. U bè daraka dun.
U bè taa sugu la.
4. Midi bè se.
U bè segin santiri la.
5. An bè taa so.
N'bè n'ko.
6. N'bè sunògò dòoni.
O'bè n'sègèn lafinyè.
7. An bè tila dumuni la.
An bè taa sunògò.

A: A bè taa.
A bè sunògò.

1. Madu bè taa.
Madu b'i da.
2. A bè dumuni kè.
A b'i lafinyè.
3. N'bè n'ko.
N'bè daraka dun.
4. Ali bè kunun.
Ali b'i ko.
5. An b'an sigi.
An bè lètèri sèbèn.
6. A bè wuli.
A bè taa sugu la.
7. A bè to yan.
A bè dumuni kè.

B: N'mana daraka dun,
n'bè taa kalanso kònò.

N'mana n' lafinyè, n'bè baara kè.
A mana tila baara la, a bè taa baro kè.
U mana daraka dun, u bè taa sugu la.
Midi mana se, u bè segin santiri la.
An mana taa so, n'be` n'ko.
N'mana sunògò dòoni, o bè n'sègèn lafinyè.
An mana tila dumuni a, an bè taa sunògò.

B: A bè taa sunògò.

Madu bè t'i da.
A bè dumuni kè k'i lafinyè.
N'bè n'ko ka daraka dun.
Ali bè kunun k'i ko.
An b'an sigi ka lètère sèbèn.
A bè wuli ka taa sugu la.
A bè to yan ka dumuni kè.

QUESTIONS

I bè mun kè daraka ye?
Mun bè kè daraka ye Mali la?
Su fè, i bè taa min?
I bè baara kè min?
I bè kunun lèrè jumèn na?
Midi mana se, i bè taa min?
I bè taa dugu kònò takisi la wa?

I bè mun kè dugu kònò?
I mana daraka dun, i bè taa min?
I bè mun kè kalanso kònò?
I bè to kalanso kònò fo lèrè jumèn?
I bè mun kè Mali la?
I bè segin ka sunògò lèrè jumèn na?

NOTES

1. Mana is the auxiliary that marks what is called the hypothetical future in Bambara. It is often used like a conditional sentence with "if", "when", or "whenever" in English. Mana is always found in a subordinate clause in Bambara.

Midi mana se, n'bè taa so.	When noon arrives, I go home.
N'mana kunun, n'bè n'ko.	When I get up, I wash.
I mana <u>segin</u> , an bè <u>kalan</u> <u>kè</u> .	Whenever you return, we will study.

Mana is found predominantly in the dialects of the areas to the north of Bamako. Its use is rare in Maninka and Dyula.

2. To express series of actions or simultaneous actions English allows verbs to be conjoined by "and".

John left and went to bed.
John stayed and sang a song.

In Bambara, the same meanings are conveyed using ka.

Ali b'i da ka <u>sunògò</u> .	Ali lies down and sleeps.
Ali bè to ka <u>baro</u> <u>kè</u> .	Ali is staying and chatting.

Notice that this use of ka is only possible when the subject of the second verb is understood as being the same as that of the preceding verb. That is, whereas in English "and" can be used to conjoin the following sentences:

John is staying and Mary is leaving.

In Bambara this is not possible using ka. The meaning would have to be expressed by two separate sentences.

Ali bè to yan.	Fanta bè taa.
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Verbs or verb phrases are never conjoined with ani or ni.

When ka links two verbs or verb phrases in this manner, it always has a low tone. This will be referred to as "infinitival ka."

NOTES (Continued)

3. In Bambara, the only verbs that allow conjunction without using ka are taa "go" and more rarely na "come". Taa is almost always found without ka, e.g.:

N'bè taa dumuni_kè.

I go (and) eat.

A bè na dumuni_kè.

He comes and eats.

4. In English, there is a slight difference in meaning between the two following sentences:

He stays to chat.

He stays and chats.

In Bambara, ka is frequently used to express both of these meanings.

A bè to yen ka baro_kè.

He stays here to chat. or

He stays and chats.

Notice that:

A bè na dumuni_kè.

can thus mean:

He comes to eat.

Bambara has many more determinate ways of expressing these differences in meaning if it is important, but usually it is clear in the context which meaning the speaker has in mind.

5. One of the means of making the difference in meaning more precise is to use the expression ka sòrò, which translates roughly as "and then." For example:

A y'i sigi ka baara_kè.

means either:

He sat down and worked. or He sat down to work.

By using ka sòrò, we can make the meaning more precise:

A y'i sigi ka sòrò ka baara_kè. He sat down and then worked.

Although it is possible to analyse ka sòrò as ka followed by the verb sòrò, it will perhaps be simpler just to learn this as a fixed expression.

6. Sòrò is one of the most frequently used and important verbs in Bambara. Here are some examples we have seen in this unit.

NOTES (Continued)

I bè ne sòrò <u>yan</u> don <u>o</u> don.	You (will) find me here every day. or I am here every day.
N'bè wari <u>sòrò</u> <u>bi</u> .	I (will) get money today.
Wula <u>bè</u> ne sòrò <u>yan</u> .	The afternoon finds me here. or I'm here in the afternoon.
Keyita bè sòrò biro <u>kòndò</u> .	Keyita is (can be) found in the office.
<u>A</u> bè dumuni <u>kè</u> ka sòrò k' <u>a</u> da.	He eats and then he lies down.

Many more expressions using sòrò will be introduced in later lessons.

7. In this Unit, we observed kè in intransitive constructions. Intransitively, it translates "to be done", "to be made", "to transpire", "to occur" or "to happen", as the following examples illustrate:

Nin baara bè <u>kè</u> cogo di?	How is this work done?
Mòni <u>bè</u> <u>kè</u> sògòma o sògòma.	<u>Mòni</u> is made every morning.
Mun <u>bè</u> <u>kè</u> <u>yan</u> bi?	What is done here today? or What's being done here today? or What's happening here today?
Foyi tè <u>kè</u> <u>yan</u> <u>bi</u> .	Nothing's happening here today.

8. The expression kè ... ye can often be translated "become" as in:

<u>A</u> tè <u>kè</u> bama ye.	It doesn't become a crocodile.
<u>Numu</u> tè <u>kè</u> dugutigi ye.	A smith doesn't become village chief.

With inanimate objects, it can be seen how this expression could be translated as "make for" and by extension "have for".

<u>Basi</u> <u>bè</u> <u>kè</u> suròfana ye.	Couscous is made for (becomes)
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It can be pointed out here that the ye ... ye construction can only be used for asserting or denying a past or present state as, for example:

<u>A</u> ye <u>karamògò</u> ye.	He is the teacher.
<u>A</u> <u>tun</u> ye <u>karamogo</u> ye.	He was the teacher.
<u>A</u> tè <u>karamògò</u> ye.	He isn't a teacher.
<u>A</u> <u>tun</u> tè <u>karamògò</u> ye.	He wasn't a teacher.

For any other meaning, as for example, an expression of habit, a hypothetical future, or a change of state, the kè ... ye construction must be used, e.g.

<u>A</u> bè <u>kalan</u> ka <u>kè</u> <u>karamògò</u> ye.	He is studying to be a teacher.
<u>A</u> bè <u>kè</u> dugutigi ye.	He isn't being chief. He will not be chief. He won't become chief.

9. In Bambara, the equivalent of expressions using "ever" in English can be expressed in constructions in which two repetitions of a noun are linked together by -o-, e.g.

NOTES (Continued)

<u>muso</u> o <u>muso</u>	whatever woman
<u>tuma</u> o <u>tuma</u>	whatever time, whenever
cogo o cogo	whatever manner, however
yòrò o yòrò	whatever place, wherever

10. The N-o-N construction discussed in 9 can be translated as "every" or "each" only when used with adverbials like sògòma, tilegan, su.

sògòma o sògòma	each morning, every morning
don o don	each day, every day

The tone patterns with the N-o-N constructions are rather unique. If the word has a low tone, the pattern is as follows:

<u>muso</u> o <u>muso</u>	(_ _ - _ _)
<u>cè</u> o <u>cè</u>	(_ - _)

If the word has a high tone, the pattern is as follows:

cogo o cogo	(- - - _ _)
jiri o jiri	(- - - - -)

The second instance of the high tone word occurs on a level of pitch lower than the original. This is often called a stepped-down high tone.

11. The expression used to capture the meaning of the English "to finish doing" is ka tila ... la, e.g.

<u>A</u> bè tila baara_la joona.	He finishes work quickly.
<u>A</u> tè tila dumuni_na joona.	He doesn't finish eating quickly.

12. In English, there are several types of intransitive verbs which can be distinguished by the semantic function of their subjects. We can distinguish, for example, between the doer of an act (AGENT) and the person or thing undergoing the act (PATIENT).

A verb like "eat" can be used in both transitive and intransitive constructions. When used transitively as in:

John ate the mango

we can say that "John" functions as the AGENT and "the mango" functions as the PATIENT. When used intransitively, the verb "eat" only allows nouns functioning as AGENT in subject position. That is, I can say:

John ate but not *The mango ate

with the sense that "the mango" is undergoing the action of the verb.

NOTES (Continued)

With a verb like "break", the situation is quite different. Transitivity, as in:

John breaks the dish.

"John" functions as the AGENT and "the dish" as the PATIENT, but intransitively "break" only allows nouns functioning as PATIENTS in subject position. That is, we can say:

The dish breaks. but not: John breaks.

with the sense that John was the AGENT of the activity.

As it turns out, there are no Bambara verbs like "eat", but all Bambara verbs are like "break". That is, all Bambara verbs can be used intransitively, but when they are used intransitively, the noun functioning as PATIENT must be in subject position. This is completely regular and in reality much simpler than English. The only problems arise when English grammar or English translations get in the way. For example, many English verbs can only be used transitively, whereas their Bambara counterparts can be used in both constructions. The verb "kill" for example can only be used transitively, but faga, its Bambara counterpart, can be used either transitively or intransitively. Since English has no intransitive counterpart, a problem of translation arises. You will often find yourself translating these particular cases with an English passive, e.g.

Jara tè faga.

The lion is not (to be) killed.

Kitabu bè san.

The book is (to be) bought, for sale.

Remember that this is a problem of translation and therefore has nothing to do with the grammar of Bambara.

VOCABULARY

balo v.

Ala ka Bari balo.

live, exist

May God grant Bari (a long) life.

baro n.

conversation, casual talk, chatting

basi n.

couscous

bī n., adv.

today

cè ganān n.

bachelor

da v.

lie down, go to bed, lay down

A b'i da.

He lies down.

A bè fini da dugu ma.

He rests his tiredness.

daraka n.

breakfast, morning meal

don n.

day

don o don (dongodon)

every day

dun v.

eat

N'tè to dun.

I don't eat to.

fo conj.

until, to

furufuru n.

breakfast cake, pancake

joona adv.

early, quickly

kabini conj.

from, since

VOCABULARY (Continued)

kini n.
 kininama (kini-nama) n.
 ko v.
 An b'an ko.
 An bè Musa ko.
 kunun v.
 N'kununna.
 Ali bè n'kunun.
 lafinyè v.
 N'bè n'lafinyè.
 A b'a sègèn lafinyè.
 lèrè (fr) n.
 midi (fr) n.
 min v.
 N'tè sigarati min.
 mōni n.
 na n.
 nburu n.
 ntola n.
 nyènjè (nyè-lajè) n.
 nyènyènkini n.
 nyugu n.
 nzamè
 se v.
 N'bè se lakoli_la lèrè 8.
 segin v.
 N'bè segin so.
 N'bè wari segin.
 seri n.
 sisan n., adv.
 sòrò v.
 N'b'i sòrò kalanso kònò.
 Sogo bè sòrò suguba_la.
 sunògò
 A bè sunògò.
 surofana (su-rò-fana) n.
 taa v.
 N'bè taa so.
 teri n.
 tigadege n. (tiga-dege)
 tigadegenà (tiga-dege-na)
 tila...la v.
 A bè tila baara_la.
 tilegan (tile-gan) n.
 tilelafana (tile-la-fana) n.
 to v.
 N'tè to kalanso kònò.
 tobi v.
 A bè to tobi.
 tosira (to-sira) n.

rice
 rice with sauce (rice-saucy)
 to wash, bathe
 We bathe.
 We wash Musa.
 wake up, get up in the morning
 I woke up.
 Ali awakens me.
 repose, to rest
 I rest (myself).
 He rests his tiredness.
 hour, time
 noon
 drink, smoke, eat a liquid food like
 porridge
 a porridge, usually of millet
 sauce
 bread
 soccer
 amusement, recreation (eye-watch)
 millet dish
 a variety of leaf used in sauce
 Senegalese rice, riz au gras
 arrive, reach, be able
 I arrive at school at 8 H.
 return, come back
 I return home.
 I return the money.
 a porridge, usually of rice
 now
 find, get, obtain
 I'll find you in the classroom.
 Meat is found in the central market.
 sleep
 He is sleeping.
 dinner, evening meal (night-at-meal)
 go
 I go home.
 friend
 peanut butter (peanut-paste)
 peanut butter sauce (peanut-paste-sauce)
 finish
 He finishes the work.
 the heat of the day
 lunch, noon meal (sun-at-meal).
 stay, remain, leave (alone)
 I don't stay in the classroom.
 cook
 She cooks to.
 leftover to from night before

VOCABULARY (Continued)

tuguni	adv.	again
tuma	n.	time
ye	v.	see
N'b'i	ye.	I see you.

ASSIGNMENTS

1. Describe what you habitually do every day, i.e. the activities of a typical day of your life thus far in Mali. Use both the Bambara present and the hypothetical future. Report to the class.
2. Describe a typical day in the life of your Peace Corps Director or Deputy Director. Interview him in Bambara if you can and report to the class.
3. Do the same as in (2) above for one of your Bambara teachers.
4. Do the same as in (2) for one of the Peace Corps employees that you know fairly well.
5. Using the intransitive verb ka kè --- ye, describe some typical American breakfasts, lunches and dinners.

UNIT XII

Nsiirin:

Mògò_tè se ka daga_kònòfèn_dòn
a kòfèla_fè.

Bolonkòni kelen tè bèlè_ta.

se

X bè se ka Y

X bè se Y la

kan

X ka kan ka Y

fè

X b'a fè ka Y

fòlò

X bè fòlò ka Y

daminè/dabila

ni X ye

Verb + li

Agentive nouns -la

CYCLE 1

- M-1 N'bè se. I can.
N'bè se. I can't.
- C-1 A: I bè se ka mobili_boli wa? Can you drive a car?
B: Òwò, n'bè se. Yes, I can.
A: I bè se ka so_boli wa? Can you ride a horse?
B: Ayi, N'tè se. No, I can't.
- M-2 Kamara bè se ka nègèso_boli. Kamara can ride a bike.
Kamara tè se mobili_boli_la. Kamara can't drive a car.
- Sidibe bè se ka so_boli. Sidibe can ride a horse.
Sidibe tè se poponì_na. Sidibe can't (ride) a motorbike.
- C-2 A: Kamara bè se ka mobili_boli wa?
B: Ayi, Kamara tè s'a la, a tè se.
A: Moto dùn?
B: A bè se o la kosèbè.
A: Sidibe bè se ka so_boli wa?
B: Òwò, a bè se. (k'a kè)
A: E dùn?
B: E! Ne tè s'a la.
- M-3 N'tè se ka taa dugu_kònò sisan. I can't go into town now.
N'ka kan ka to yan ka kalan_kè. I have to stay here and study.
- C-3 A: I bè se ka taa dugu_kònò sisan wa? Can you go into town now?
B: Ayi, n'tè se ka taa dugu_kònò sisan.
A: Mun na? Why?
B: N'ka kan ka to yan.
- C-4 A: Karamògò bè se ka taa dugu_kònò sisan wa? Can the teacher go into town now?
B: Ayi, a tè se ka taa dugu_kònò sisan.
A: Mun na? Why?
B: A ka kan ka to yan. He has to stay here.
- M-4 N'ka kan ka bamanankan_kalan bi. I have to study Bambara today.
An ka kan ka bamanankan_kalan bi. We have to study Bambara today.
- C-5 A: Aw ka kan ka mun kè bi? What do you have to do today?
B: An ka kan ka bamanankan_kalan bi.
A: Karamògò dùn? A ka kan ka mun kè bi? And the teacher? What does he have to do today?
B: A ka kan ka baara_kè.

CYCLE 2

- M-1 N'b'a fè ka taa Segu nka n'tè I want to go to Segou but I can't go
se ka taa sisan. now.
Bakari b'a fè ka taa Kayi nka Bakari wants to go to Kayes, but he
a tè se ka taa sisan. can't go now.
U b'a fè ka taa Moti nka u tè They want to go to Mopti but they
se ka taa sisan. can't go now.
- C-1 A: I b'a fè ka taa min? Where do you want to go?
B: N'ba fè ka taa Segu,
nka n'tè se ka taa sisan.
A: Bakari dun? A b'a fè ka And Bakari? Where does he want to go?
taa min?
B: Bakari b'a fè ka taa Kayi
nka a tè se ka taa sisan.
A: Olu dun? U b'a fè ka And them? Where do they want to go?
taa min?
B: U b'a fè ka taa Moti nka
olu fana tè se ka taa sisan.
- M-2 N'ta fè ka taa "New York", I don't want to go to New York. I
n'b'a fè ka to yan. want to stay here.
Keyita b'a fè ka taa Washing- Keita wants to go to Washington.
ton, a t'a fè ka to yan. He doesn't want to stay here.
- C-2 A: I b'a fè ka taa New York Do you want to go to New York?
B: Ayi, n't'a fè ka taa New
York, n'b'a fè ka to yan.
A: Keyita b'a fè ka taa Does Keita want to go to Washington?
Washington wa?
B: Owò, Keyita b'a fè ka taa
yen. A t'a fè ka to yan.
- M-3 N'mana se bamanankan na, n'bè As soon as I can speak Bambara, I
taa baara kè. will go to work.
Sidibe mana se angilekan na, As soon as Sidibe can speak English,
a bè taa Ameriki. he will go to America.

CYCLE 3

Instructeur: Enseigner ce cycle en vous servant des dessins 57, 58, 59, 60.

- M-1 Nin cè ye numu ye. This man is a blacksmith.
A bè se ka fèn caman dila He is able to make many things.
A bè muru ni daba ni jele dila. He makes knives, hoes, and axes.
A b'u dila ni nègè ni jiri ye. He makes them from iron and wood.
N'i ka daba mana tinyè, a bè If your hoe gets broken, he can
se k'a dila. repair it.

CYCLE 3 (Continued)

- C-1 A: Nin cè bè mun baara_kè? What work does this man do?
 B: Nin cè ye numu ye.
 A: A bè se ka fèn caman dila Is he able to make many things?
 wa?
 B: Òwò, a bè se ka fèn caman
 dila.
 A: Mun ni mun? What all?
 B: A bè muru ni daba ni
 jele dila.
 A: A b'u dila ni mun ye? What does he make them out of?
 B: A b'u dila ni nēgē ni
 jiri ye.
 A: Ni n'ka daba mana tinyè, If my hoe is broken, can he fix it?
 a bè se ka dila wa?
 B: Òwò, a mana tinyè, a b'a Yes, if it breaks, he'll fix it.
 dila.
- M-2 Nin cè in ye sēnēkēla ye. This man is a farmer.
A bè nyō sēnē a ka foro la. He cultivates millet in his field.
A bè sēnē kē ni daba ye. He cultivates with the hoe.
A bè nyō sēnē samiya tuma (na). He cultivates millet in the rainy season.
- C-2 A: Nin cè in bè mun baara_kè? What work does this man do?
 B: Nin cè in ye sēnēkēla ye.
 A: A bè mun sēnē a ka foro la? What does he cultivate in his field?
 B: A bè nyō sēnē a ka foro la.
 A: A bè sēnē kē ni mun ye? What does he cultivate with?
 B: A bè sēnē kē ni daba ye.
 A: A bè nyō sēnē tuma jumèn? When does he cultivate millet?
 B: A bè nyō sēnē samiya tuma (na).
- M-3 Nin cè in ye garanke ye. This man is a cobbler.
A bè sabara dila He makes shoes.
A b'u dila ni wolo ye. He makes them from leather.
- C-3 A: Nin cè in bè mun baara_kè? What work does this man do?
 B: Nin cè in ye garanke ye.
 A: A bè mun dila? What does he make?
 B: A bè sabara dila.
 A: A b'u dila ni mun ye? What does he make them from?
 B: A b'u dila ni wolo ye.
- M-4 Nin cè ye mōnnikēla ye. This man is a fisherman.
Mōnnikēla caman ye Boso ye. Many fishermen are Bozo.
A bè jēgē minē. He catches fish.
A b'u minē ni jō ye. He catches them with nets.
A bè tilen ba kan. He passes the day on the river.

CYCLE 3 (Continued)

- C-4 A: Nin cè ye mun ye? What is this man?
 B: Nin cè ye mōnnikèla ye.
 A: A bè mun kè? What does he do?
 B: A bè jègè minè.
 A: A b'u minè ni mun ye? What does he catch them with?
 B: A b'u minè ni jō ye.
 A: A bè tilen min? Where does he pass the day?
 B: A bè tilen ba kan.

Sènèkèla bè tilen min?
Numukè bè tilen min?
Karamògò bè tilen min?
Morikè bè tilen min?
I bè tilen min?

- M-5 Nin cè ye gesedala ye. This man is a weaver.
A bè finikòno dila. He makes strips of cloth.
A bè dali kè ni gaari ye. He weaves with thread.
Gaari bè bò kòori la. The thread comes from cotton.
- C-5 A: Nin cè bè mun baara kè? What work does this man do?
 B: Nin cè ye gesedala ye.
 A: A bè mun da? What does he weave?
 B: A bè fini da.
 A: A bè dali kè ni mun ye? What does he weave with?
 B: A bè dali kè ni gaari ye.
Gaari bè bò kòori la.

CYCLE 4

- M-1 N'mana kunun, n'bè fòlò ka As soon as I've woken up, I begin
n ko. by washing.
- C-1 A: I man'i ko, i bè fòlò ka As soon as you bathe, what do you
mun kè? begin by doing?
 B: N'mana n'ko, n'bè fòlò ka
bamanankan kalan.
 A: I b'a dabila tuma jumèn? When do you stop?
 B: N't'a dabila fo wula fè.

Instructeur: Poursuivre l'emploi de ka fòlò ka dans d'autres phrases et contextes.

<u>A bè fòlò ka bamanankan kalan.</u>	<u>An tè baara dabila.</u>	<u>An ye baara daminè.</u>
<u>ka baara kè</u>	<u>baro</u>	<u>baro</u>
<u>k'i ko</u>	<u>dumuni</u>	<u>dumuni</u>
<u>ka jègè minè</u>	<u>ntolatan</u>	<u>ntolatan</u>
<u>k'i da</u>	<u>kalan</u>	<u>kalan</u>
<u>ka daraka dun</u>	<u>lakalanni</u>	<u>lakalanni</u>
<u>ka foli kè</u>		

DIALOGUE

Instructeur: Le dessin 58

- | | |
|--|---|
| A: I bè taa yòrò <u>jumèn</u> ? | A: Where are you going? |
| B: N'bè taa baarayòrò <u>la</u> . | B: I'm going to my work site. |
| A: I bè <u>mun</u> baara <u>kè</u> ? | A: What work do you do? |
| B: Ne ye <u>numu</u> <u>ye</u> . N'bè <u>daba</u> ni <u>murù</u> <u>ni</u> <u>jele</u> <u>dila</u> . | B: I'm a blacksmith. I make hoes, knives and axes. |
| A: <u>O</u> ka <u>nyì</u> . I bè se ka n'ka <u>daba</u> <u>dila</u> ? | A: That's good. Can you fix my hoe? |
| B: N't'a <u>dòn</u> . T'a <u>ta</u> ka <u>na</u> ! N'b'a <u>lajè</u> ni n'bè se k'a <u>dila</u> . | B: I don't know. Go get it and come back. I'll see if I can fix it. |
| A: N'bè t'a <u>ta</u> ka <u>na</u> <u>sisan</u> . I ka baarayòrò bè <u>min</u> ? | A: I'll go and come back with it now. Where do you work? |
| B: N'bè baara <u>kè</u> <u>nin</u> ga <u>de</u> <u>kòrò</u> . K'an sòoni fòlò. | B: It's under that hanger that I work, See you in a while. |
| A: K'an sòoni. | A: See you. |

DIALOGUES FOR PRACTICE

1.

A: I bè baara <u>jumèn</u> <u>kè</u> ?	A: What work do you do?
B: N'bè <u>sènè</u> <u>kè</u> . N'ye <u>sènèkèla</u> <u>ye</u> .	B: I farm. I'm a farmer.
A: I bè <u>mun</u> <u>sènè</u> i ka <u>foro</u> <u>la</u> ?	A: What do you farm in your field?
B: N'bè <u>nyò</u> <u>de</u> <u>sènè</u> .	B: It's millet that I farm.
A: I bè <u>sènè</u> <u>kè</u> <u>tuma</u> <u>jumèn</u> ?	A: When do you farm?
B: N' bè <u>sènè</u> <u>kè</u> <u>don</u> o <u>don</u> .	B: I farm every day.
A: Bakari <u>dun</u> ? A bè <u>sènè</u> <u>kè</u> <u>wa</u> ?	A: What about Bakari? Does he farm?
B: <u>Ayi</u> , a <u>tè</u> <u>sènè</u> <u>kè</u> . A bè <u>nkòni</u> <u>de</u> <u>fò</u> .	B: No, he doesn't farm. He plays the "nkòni".
2.

A: I bè <u>dòlò</u> <u>min</u> (<u>wa</u>)?	A: Do you drink beer (alcoholic beverages)?
B: <u>Ayi</u> , n'tè <u>dòlò</u> <u>min</u> . N'ye <u>silamè</u> <u>ye</u> . <u>E</u> <u>dun</u> ?	B: No, I do not drink beer. I'm a Moslem. And you?
A: Ne b'a <u>min</u> .	A: I drink it.
3.

A: I bè <u>bò</u> ; i b'a <u>fè</u> ka taa <u>min</u> ?	A: You're going out; where do you want to go?
B: N'b'a <u>fè</u> ka taa <u>sugu</u> <u>la</u> .	B: I want to go to the market.
4.

A: Ngolo bè se <u>mun</u> <u>na</u> ?	A: What is Ngolo good at?
B: Ngolo ye <u>donso</u> <u>ye</u> . A bè se <u>fèn</u> <u>caman</u> <u>na</u> .	B: Ngolo is a hunter. He is good at many things.
A: <u>Fèn</u> <u>jumèn</u> ?	A: Which things?
B: A bè se ka <u>sogo</u> <u>nyènama</u> <u>minè</u> .	B: He is able to catch wild animals alive.

DIALOGUES FOR PRACTICE (Continued)

5.

A: I mana wuli, i bè fòlò ka mun kè? A: When you get up, what do you start out by doing?

B: N'bè fòlò ka n'ko.

B: I start out by bathing.

A: Seku dun?

A: What about Sekou?

B: Ale bè fòlò ka sigarati min.

B: He starts out by smoking a cigarette.

6.

A: Dugumògò bèe bè sènè kè wa?

A: Do all the people of the village farm?

B: Baara sugu ka ca dugu kònò.
Dòw bè misi gèn. Dòw bè
jègè minè. Dòw bè bon jò.
Dòw bè gese da.

B: There are many kinds of work in the village. Some herd cows. Some catch fish. Some build houses. Some weave cloth.

TEXTS

TEXT 1

Ngolo ye donso ye. A bè taa yaala kungo kònò don o don. A bè sogow dòn kosèbè. A bè se donsoya la. Sogo kènè caman bè sòrò a bolo a ka so kònò.

QUESTIONS 1

Ngolo bè mun baara kè?

A bè se mun na?

A bè yaala min?

Mun bè sòrò a ka so kònò?

TRANSLATION 1

Ngolo is a hunter. He wanders in the bush every day. He knows the animals very well. He is good at hunting. You can find a lot of fresh meat in his house.

TEXT 2

Salifu ye gesedala ye. Baara ka ca a bolo. Fajiri fè, a bè geseda daminè. A tè baara dabila fo fitiri. A bè dali kè ni gaari ye. Gaari bè bò kòori la.

QUESTIONS 2

Salifu bè mun baara kè?

Salifu bè dali kè ni mun ye?

A bè geseda daminè kabini tuma jumèn?

Gaari bè bò mun na?

A bè baara dabila tuma jumèn?

TRANSLATION 2

Salifu is a weaver. He has a lot of work to do. At dawn, he begins weaving. He doesn't stop working until dusk. He does weaving with thread. The thread is made from cotton.

TEXTS (Continued)

TEXT 3

Amadu ye garankè ye. A bè wolo baara ka sabara ni bōrè dila. A bè wolo tigè k'a kala k'a nōrō. Wo mana bō i ka bōrè la, a bè se k'o kala. A bè tilen a ka baara yōrō la suguba kērèfè.

QUESTIONS 3

Amadu bè mun baara kè?

A bè mun dila?

A bè sabaraw dila cogo di?

I ka bōrè mana tinyè jōn bè se
k'a dila?

A b'a dila cogo di?

TRANSLATION 3

Amadou is a cobbler. He works leather to make sandals and bags. He cuts the leather and sews it and glues it. When a hole opens in your bag, he can sew it. He spends the day in his workshop by the big market.

TEXT 4

Musa ye numu ye. A bè nègè baara ka muruda ni dabakisè ni jelekisè dila. A b' olu kalaw dila ni jiri ye. I ka marifa mana tinyè, a bè se k'o dila nka a dilali man d'a ye bawo a ka gèlèn.

QUESTIONS 4

Musa bè mun baara kè?

Musa bè mun ni mun dila?

A b'u dila ni mun ye?

A bè se ka marifa fana dila wa?

Mun na, marifa dila man d'a ye?

TRANSLATION 4

Musa is a blacksmith. He works iron to make knife blades and hoe blades and ax blades. He makes their handles with wood. When your rifle gets broken, he can fix it, but he doesn't like fixing them because it is difficult.

TEXT 5

Solo ye mōnnikèla ye. Mōnnikèla caman ye Boso ye. Solo fana ye Boso ye. A bè jègè mōn ni jō ye. A tè mōnni kè ni dolen ye. A mana jègè minè, a muso bè taa a feere sugu la. Solo bè tilen a ka kurun kōnō ba kan.

QUESTIONS 5

Solo ye mun ye?

A bè mun kè?

A bè tilen min?

A bè jègè minè ni mun ye?

A mana jègè minè, a bè mun k'a la.

TEXTS (Continued)

TRANSLATION 5

Solo is a fisherman. Many fishermen are Bozo. Solo too is a Bozo. He catches fish with nets. He doesn't catch them with a hook. When he catches fish, his wife sells them in the market. Solo spends the day in his canoe on the river.

TEXT 6

Umaru ye misigènnà_ye. Misigènnà caman ye Fula ye. U bè misi_dòn ka tèmèn bèe_kan. I mana misi_sòrò, í b'a_kalifa Umaru la. A bè tilen kungo_kòndò don o don n'a_kā baganw ye.

QUESTIONS 6

Umaru bè mun baara kè? I mana misi_sòrò, i bè mun kè (n'a ye?)
 Fulaw bè mun dòn ka temen bèe_kan? Umaru bè tilen min?

TRANSLATION 6

Umaru is a cattle herdsman. Many herdsmen are Fula. They know cows better than anyone. When you get a cow, you let Umaru care for it. He spends every day in the bush with his animals.

EXERCISES

SUBSTITUTION

- | | |
|---------------------------|-----------------------------|
| 1. N'bè se bamanankan_na. | 2. Ali bè se ka baara_kè. |
| - - - - angilekan_ - -. | - - - - - baro_kè. |
| - - - - tubabukan_ - -. | - - - - - bamanankan_fò. |
| - - - - fèn caman_ - -. | - - - - - taa dugu_kòndò. |
| - - - - baara_ - - - -. | - - - - - na ni wari_ye. |
| - - - - kalan_ - - - -. | - - - - - taa Segu. |
| - - - - dumuni_ - - - -. | - - - - - fèn caman_kè. |
| - - - - sèbènni_ - - - -. | - - - - - gese_da. |
| - - - - fèn caman_ - -. | - - - - - daba_dila. |
| - - - - sènè_ - - - -. | - - - - - jègè_minè. |
| - - - - baara_ - - - -. | - - - - - taa sugu_la. |
| - - - - foli_ - - - -. | - - - - - to_dun. |
| - - - - murudila_ - -. | - - - - - a_kè. |
| - - - - geseda_ - - - -. | - - - - - fen caman ye. |
| - - - - kalan_ - - - -. | - - - - - taa ni Fanta ye. |
| - - - - sènè_ - - - -. | - - - - - sogo_faga. |
| - - - - dumuni_ - - - -. | - - - - - baara_kè. |
| - - - - baro_ - - - -. | - - - - - na_yan. |
| - - - - foli_ - - - -. | - - - - - sòrò kungo_kòndò. |

EXERCISES (Continued) SUBSTITUTION

3. An ka bamanankan kalan.
 - - - dumuni kè.
 - - - to yan.
 - - - taa so.
 - - - ji min.
 - - - taa sugu la.
 - - - baara kè.
 - - - sogo sòrò.
 - - - na ni wari ye.
 - - - tubabukan fò.
 - - - foli kè.
 - - - sènè kè.
 - - - kalan kè.
 - - - fèn caman kè.
 - - - kafe min.
 - - - bamanankan sèbèn.
 - - - bamanankan dege.
 - - - taa kalanso kònò.
 - - - taa dugu kònò.
 - - - An jò ya
 - - - An ko.

4. U b'a fè ka taa dugu kònò.
Ali - - - - -
Bari - - - - -
 - - - - - dumuni kè.
 - - - - - baro kè.
 - - - - - taa santiri la.
n' - - - - -
an - - - - -
olu - - - - -
ale - - - - -
 - - - - - bamanankan mèn.
 - - - - - ji min.
 - - - - - foli kè.
Keyita - - - - -
Sidibe - - - - -
 - - - - - gese da.
 - - - - - angilekan fò.
 - - - - - na yan.
 - - - - - dute min.
i - - - - -
a - - - - -

TRANSFORMATION

1. A: Ali ka kan ka dòlò min.
 B: Ali man kan ka dòlò min.

Bari b'a fè ka taa Sikasso.
 An bè se ka bamanankan fò.
U b'a fè ka to dun.
N'bè se ka sènè kè.
 An ka kan ka tubabukan fò.
 Musa bè se angilekan na.
A b'a fè ka baro kè.
 Bari bè se gese da.
 Keyita b'a fè ka dumuni kè
dugu kònò.
 Musa ka kan ka taa ni Fanta ye.
 Kante bè se ka taa Kayi.
 Solo bè se ka sogo faga.
 I bè se ka to yan.
 Ali bè se baara la.
 An b'a fè ka taa so.
U b'a fè ka taa Ameriki.

2. A: N'bè taa so.
 B-1: N'ka kan ka taa so.
 B-2: N'b'a fè ka taa so.

Bari bè dòlò min.
 Ali bè bamanankan fò.
 An bè dumuni kè yan.
U bè baro kè.
 An bè bò biro la.
 An bè na ni wari ye.
 N'bè to dun.
 N'bè n'da lèrè 8 na.
A b'i ko lèrè 7 la.
U b'u sigi kalanso kònò.
Aw b'aw ko sisan.
 N'bè n'jò santiri la dòoni.
 N'bè segin santiri la.
 An bè bamanankan fò.
Olu bè taa dugu kònò.

EXERCISES (Continued) TRANSFORMATION

3. A: A b'i ko. 4.B1: A bè fòlò k'i ko.B2: A mana kunun, a b'i ko.A bè sigarati min.A bè taa nyègèn na.U bè dumuni kè.Ali bè kafe min.Karamògò bè taa kalanso kònò.U bè baara kè.An bè daraka dun.N'bè bamanankan kalan.Ale bè ji min.Aw b'aw ko.I bè sigarati min.U bè dutè min.N'bè taa kalanso kònò.N'bè sèbènni kè.A bè kalan kè.I bè lètèrè sèbèn.

QUESTIONS WITH KEY WORDS

A: I bè na ni mun ye? (wari) B: N'bè na ni wari ye.A bè fini da ni mun ye? (gaari)Garankè bè sabara dila ni mun ye? (wolo)I bè sènè kè ni mun ye? (daba)Numu bè daba dila ni nègè ni mun ye? (nègè ni jiri)Bosow bè jègè minè ni mun ye? (jò)Karamògò bè sèbènni kè ni mun ye? (lakèrè)I bè lètèrè sèbèn ni mun ye? (biki)I b'i ko ni mun ye? (sàfinè ni ji)Mògòw bè dumuni kè ni mun ye? (i bolo)I bè taa so ni mun ye? (liburu)Aw bè sènè kè ni mun ye? (daba)A: I b'a fè ka mun kè? (dumuni) B: N'b'a fè ka dumuni (de) kè.A b'a fè ka mun kè? (foli)Bari b'a fè ka mun kè? (baara)U b'a fè ka mun kè? (baro)Aw b'a fè ka mun kè? (sènè)Madu b'a fè ka mun kè? (baara)A b'a fè ka mun kè? (sèbènni)Aw b'a fè ka mun kè? (kuma)A b'a fè ka foli de kè.Bari b'a fè ka baara de kè.U b'a fè ka baro de kè.An b'a fè ka kalan de kè.Madu b'a fè ka baara de kè.A b'a fè ka sèbènni de kè.An b'a fè ka kuma de kè.

NOTES

1. In earlier Units, you were introduced to the expressions for "to want" or "to like", using the postposition fè as in the following examples:

N'b'a fè.

I want it.

N't'a fè.

I don't want it.

The postposition fè can also take an infinitival complement as follows:

N'b'a fè ka taa sugu la.

I want to go to the market.

Bari t'a fè ka taa dugu kònò.

Barry doesn't want to go into town.

NOTES (Continued)

2. In Unit XI you were introduced to the verb se, "arrive". In this unit, se is used with an infinitival complement in which case it can be translated as "can, be able to", as in the following examples:

N'bè se ka bamanankan <u>ka</u> lan.	I can read Bambara. .
N'tè se k'a <u>a</u> bè.	I can't do it.

The same meaning can be expressed with a postpositional phrase with la, e.g.:

<u>A</u> bè se <u>o</u> la.	He can do that.
N'tè se <u>nin</u> na.	I can't do this.

This expression is often used with the meaning of playing an instrument.

<u>A</u> bè se nkòni <u>na</u> .	He can (play) the nkòni.
<u>A</u> tè se jèmbè <u>la</u> .	He can't (play) the jembe drum.

The verb fò "speak, say" is usually used for playing instruments, e.g.:

<u>A</u> bè se ka nkòni <u>fò</u> .	He can play the nkòni.
<u>A</u> bè jèmbè <u>fò</u> .	He plays the jembe-drum.

When the object of the postposition la is animate, it usually can be translated as "to be able to beat, to master someone."

N'bè se i la.	I can beat you.
I tè se n'na.	You can't master me.
Donso <u>bè</u> se jara <u>la</u> .	The hunter can master (vanquish) the lion.

3. Kan is formed in the verbal adjective construction. When followed by a ka infinitival clause, it is translated as "must", e.g.

<u>A</u> ka kan <u>ka</u> taa.	He must go.
I man kan <u>ka</u> na.	You must not come.

4. Fòlò is a verb, related historically to the ordinal number fòlò, meaning "first". Its meaning as a verb is "start out by ..., begin by ...".

<u>A</u> bè fòlò dumuni <u>na</u> .	
<u>A</u> bè fòlò k'i <u>ko</u> .	He begins by washing himself.

Fòlò can also be followed by the postposition la, e.g.

<u>A</u> bè fòlò <u>koli</u> <u>la</u> .	He begins by washing.
--	-----------------------

The verb meaning "start" or "begin" is daminè. This verb takes an action noun as its object, e.g.

NOTES (Continued)

<u>A</u> bè baara <u>da</u> minè.	He begins work.
<u>A</u> bè baaro <u>da</u> minè.	He begins chatting.
<u>A</u> bè sènè <u>da</u> minè.	He begins farming.
<u>A</u> bè foli <u>da</u> minè.	He begins the greeting.

The verb corresponding to "stop" is dabila. This verb also takes an action noun as its object.

An bè mōnni <u>da</u> bila.	We stop fishing.
An bè baara <u>da</u> bila.	We stop working.
An bè dilali <u>da</u> bila.	We stop repairing.
<u>A</u> bè geseda <u>da</u> bila.	He stops weaving.

5. Agentive nouns, that is, nouns that refer to the doers of actions, are formed in Bambara by compounding the object and the verb and adding the suffix -la, e.g.

baara <u>kè</u>	do work	baarakèla	worker
sènè <u>kè</u>	do farming	sènekèla	farmer
gesè <u>da</u>	weave thread	gesedala	weaver
mōnni <u>kè</u>	do fishing	mōnnikèla	fisherman

This process of word formation is very productive in Bambara. It can be used without exception to make an agentive noun out of any verb and its object.

The rules governing the tone of words compounded with a suffix are slightly different from simple compounds. Remember that the tones of non-initial words in compounds are lost. The tone of the first word in the compound dominates. When the compound is ended by a suffix such as -la, this suffix acts like another syllable of the word, and the last word of the compound never goes to high tone.

gesè-da-la kelen (_ _ _ _ _)

gesè-da-la fila (_ _ _ _ _)

Note that the high tone which occurs on da when it is used alone is lost when it occurs in this compound.

6. Many meanings of "with" in English can be represented by the ni...ye phrase in Bambara, e.g.

<u>A</u> b'a <u>kè</u> ni <u>da</u> ba_ye.	He does it with a hoe.
<u>A</u> b'a <u>dila</u> ni <u>nègè</u> _ye.	He makes it with iron.
<u>A</u> bè taa ni Baba_ye.	He goes with Baba.
<u>A</u> bè taa ni <u>kitabu</u> _ye.	He goes with the book. (He takes the book.)
<u>A</u> bè <u>na</u> ni <u>kitabu</u> _ye.	He comes with the book. (He brings the book.)

NOTES (Continued)

Note that the representation of "take" and "bring" in Bambara is equivalent to "go with" and "come with".

The ni...ye expression is never to be interpreted as doing something with someone. For example:

A taara ni Fanta ye.

cannot be translated as "he and Fanta came together." It can be translated as "he took Fanta." When ni...ye is used with verbs other than ta and na, it is usually translated as an instrumental, "with".

7. Another very productive process for forming new words in Bambara is the one by which action nouns are formed from verbs by adding the suffix -li.

da	weave	dali	weaving
dila	repair	dilali	repairing
taa	go	taali	going
fo	greet	foli	greeting

There are a number of exceptions to this rule which must be memorized. A few of the most common are:

kalan	study	kalan	studying
baara	work	baara	work
min	drink	min	drinking
baro	converse	baro	conversing
sènè	grow, farm	sènè	farming

Since the suffixation of -li to verbs is very general, we will not give these forms in the dictionary, unless there is special reason to do so. If no action nominal form of a verb is given, it can be assumed that the form is verb + li. All exceptions to this will be cited as follows:

sènè	v.	farm, grow
sènè	n.	farming

8. When the object of the verb is not stated in English, the equivalent Bambara form would use the action nominal form of the verb plus the verb kè, e.g.

Mary cooks.	Mari bè tobili <u>kè</u> .
John eats.	John bè dumuni <u>kè</u> .
Harry writes.	Harry bè sèbenni <u>kè</u> .
Baba greets. (does the greeting)	Baba bè foli <u>kè</u> .
Amy chats.	Ami bè baro <u>kè</u> .

VOCABULARY

baaranyini (baara-nyini) n.	main-ouvre; laborer (work-look for)
bawo conj.	because
boli v.	run, ride, drive
<u>a</u> bè boli	he runs (away)
<u>a</u> bè so boli	he rides horses
<u>a</u> bè mobili boli	he drives a car
bôrô/bôrè n.	sack, bag
boso n.	race of fishermen, Bozo
cikèla (ci-kè-la) n.	farmer (farmwork-do-er)
da v.	create, weave
dabakisè (daba-kisè) n.	hoe blade (hoe-core)
dolen n.	hook
dôn v.	know
<u>A</u> bè donsoya dôn.	He knows hunting.
donso n.	hunter
donsoya n.	hunting (hunter-ness)
	the art of the hunter
dila v.	make, create, prepare, repair
dugutigi (dugu-tigi) n.	village chief (village-chief)
fajiri n.	prayer at dawn, dawn
finikônò (fini-kônò) n.	strip of cloth
fitiri n.	prayer at dusk, dusk
fòlò v.	start out, begin by/with
<u>A</u> bè fòlò ka dumuni kè	He begins with eating.
gaari n.	string, thread
ga n.	stand built in shade for men to sit on
garankè n.	cobbler
gese n.	cotton thread
gese da	weave (thread, create, put down)
<u>A</u> tè se ka gese da.	He can't weave.
gesedala (gese-da-la) n.	weaver (thread-create-er)
jelekisè (jele-kisè) n.	axe blade (axe-core)
jeli (-ke, muso) n.	bard, griot
jô v.	stop, stand up, erect, build (as house)
Mobili tè jo yan.	The car doesn't stop here.
<u>A</u> t'i jô fo fitiri.	He doesn't stop until dusk.
<u>A</u> bè so jô.	He builds houses.
kala n.	handle
jelekala	axehandle
kalifa (...la) v.	care for, consign (to...)
<u>A</u> bè misiw kalifa ne na.	He put the cows in my care.
kan adj.	obliged to, to have to
N' ka kan ka taa so.	I must go home.
N man kan ka to yan.	I must not stay here.
karamôgò (karan-môgô) n.	teacher (study-person)
kôori n.	cotton
kungo n.	the bush, the woods
kuntigi (kun-tigi) n.	boss, director (head-chief)
kurun n.	canoe, train (means of transportation)
marifa n.	gun
marifadilala (marifa-dila-la)	gunsmith (gun-repair-er)

VOCABULARY (Continued)

<u>minè</u> v.	catch, grab, take, seize
<u>misigènnà</u> (<u>misi-gèn-la</u>) n.	cattle herdsman (cow-chase-er)
<u>na</u> v.	come
<u>A bè na yan tuma bèe.</u>	He comes here all the time.
<u>na ni X ye</u>	come with X, to bring X
<u>Na ni wari ye!</u>	Bring the money!
<u>nègè</u> n.	iron
<u>nka</u> conj.	but
<u>nòrò</u> v.	glue
<u>A bè wolo nòrò.</u>	He glues the leather.
<u>numu</u> n.	blacksmith
<u>sabara</u> n.	sandal
<u>se</u> v.	arrive
<u>se X la</u>	be able (to do), be capable of X
<u>Mamadu bè se fèn caman na.</u>	Mamadou is capable of many things.
<u>N'bè se i la.</u>	I can beat you.
<u>Fanta tè se ka taa dugu kònò.</u>	Fanta can't go to town.
<u>sènè</u> v.	cultivate, farm, grow
<u>A bè nyò sènè samiya tuma na.</u>	He grows millet in the rainy season.
<u>sènè</u> n.	farmwork, growing
<u>A bè sènè kè don o don.</u>	He does farmwork every day.
<u>sènèkèlā (sènè-kè-lā)</u> n.	farmer (cultivate-do-er)
<u>sogo</u> n.	meat, flesh, wild game
<u>sogo kènè</u>	fresh meat
<u>tilen</u> v.	pass, spend the day
<u>tinyè</u> v.	spoil, ruin, break, bust
<u>Marifa bè tinyè</u>	The rifle will break.
<u>Baara bè tinyè.</u>	The work will be ruined.
<u>wo</u> n.	hole (as in a wall or bag)
<u>wolo</u> n.	leather, animal's skin
<u>yòrò</u> n.	place
<u>baarayòrò</u>	place of work, workshop
<u>sigiyòrò</u>	place to sit, residence

ASSIGNMENTS

1. Write a paragraph describing the following:

- | | |
|---|---------------------------------------|
| 1. Two things you're good at. | 5. Two things you want to go in Mali. |
| 2. Two things you can't do. | |
| 3. Two things you have to do in Mali. | 6. Two places you don't want to go. |
| 4. Two things you shouldn't do in Mali. | |

Present this to the class. Try to avoid having to read it.

2. Interview a Malian or an American friend, finding out the answers to the six questions in (1) above. Present it to your class, again, avoiding having to read it.

UNIT XIII

Nsiirin:

Duniya_ye sògòmada caman ye.

Mògò_tònò_t'i jugu_fa.

dòròn

sell X to Y

X feere Y ma

emphatic particles: kè, dè

fara...kan, bò...la

days of week

more bargaining

more action nouns

transitive and intransitive drills

imperatives: a ye..., -ka-aux

note on tigi

CYCLE 1

Instructeur: Les dessins 27, 28, 40 peuvent être employée pour l'élaboration.

- M-1 Tamati bè sòrò sugu la. Vegetables are found in the market.
Sigarati bè sòrò tabalitigi fè. Cigarettes are found at the table merchant's.
- C-1 A: Tamati bè sòrò min? Where are tomatoes found?
 B: Tamati bè sòrò sugu la.
 A: Sugu bè min?
 B: Sugu bè misiri kòfè.
 A: Sigarati bè sòrò min? Where are cigarettes found?
 B: Sigarati bè sòrò tabalitigi fè.
- M-2 Dòlò tè sòrò yan. A bè sòrò Beer isn't found here, it's found
dugu kòndò. in town.
Fini tè sòrò yan. A bè sòrò Cloth isn't found here, it's found
suguba la. at the big market.
- C-2 A: Dòlò bè sòrò yan wa?
 B: Ayi, dòlò tè sòrò yan, a bè sòrò dugu kòndò.
 A: Fini dun? Fini bè sòrò yan?
 B: Ayi, fini tè sòrò yan, a bè sòrò suguba la.
 A: Suguba bè min?
 B: A bè misiri kèrèfè.

CYCLE 2

- M-1 N'bè safinè san butigi la. I buy soap at the shop.
A bè sigarati san butigi la. He buys cigarettes in the shop.
An bè tiga san tabalitigi kèrèfè. We buy peanuts next to the table merchant's.
U bè dute san butigi la. They buy tea in the shop.
- C-1 A: I bè safinè san min? Where do you buy soap?
 B: N'bè safinè san butigi la.
 A: A bè sigarati san min? Where does he buy cigarettes?
 B: A bè sigarati san butigi la.
 A: Aw bè tiga san min? Where do you buy peanuts?
 B: Aw bè tiga san tabalitigi kèrèfè.
 A: U bè dute san min? Where do they buy tea?
 B: U bè dute san butigi la.
- M-2 Safinè bè san butigi la. Soap is bought at the shop.
Sigarati bè san butigi la. Cigarettes are bought in a shop.
Tiga bè san tabalitigi kèrèfè. Peanuts are bought next to the table merchant's.
Dute bè san butigi la. Tea is bought in a shop.

CYCLE 2 (Continued)

- C-2 A: Safinè bè san min? Where is soap bought?
 B: Safinè bè san butigi la.
 A: Sigarati bè san min? Where are cigarettes bought?
 B: Sigarati bè san butigi la.
 A: Tiga bè san min? Where are peanuts bought?
 B: Tiga bè san tabalitigi kèrèfè.
 A: Dute bè san min? Where is tea bought?
 B: Dute bè san butigi la.
- M-3 Mògò caman bè sanni kè suguba la. Lots of people shop in the central market.
N'bè sanni kè suguba la. I shop in the central market.
- C-3 A: Jòn bè sanni kè suguba la? Who shops in the central market?
 B: Mògò caman bè sanni kè suguba la.
 A: I bè sanni kè min? Where do you shop?
 B: N'bè sanni kè suguba la.
- M-4 N'tè dute san suguba la wa? I don't buy tea in the central market.
N'b'a san butigi la. I buy it in a shop.
A tè safinè san suguba la. He doesn't buy soap in the central market. He buys it at the shop.
A b'a san butigi la.
- C-4 A: I bè dute san suguba la wa? Do you buy tea in the central market?
 B: Ayi, n'tè dute san suguba la. N'b'a san butigi la.
 A: A bè safinè san suguba la wa? Does he buy soap in the central market?
 B: Ayi, a tè safinè san suguba la. A b'a san butigi la.

CYCLE 3

- M-1 Musow dòròn dè bè tamati feere sugu la. Only women sell tomatoes at the market.
Cèw ni musow bè feere kè suguba la. Men and women sell at the central market.
N'tè feere kè, n'bè sanni dòròn dè kè. I don't sell, it's only buying that I do.
- C-1 A: Jòn bè tamati feere? Who sells tomatoes?
 B: Musow dòròn dè b'o feere.
 A: Jòn bè feere kè suguba la? Who sells at the central market?
 B: Cèw ni musow bè feere kè suguba la.
 A: I bè feere kè wa? Do you sell?
 B: Ayi, n'tè feere kè, n'bè sanni dòròn dè kè.

CYCLE 3 (Continued)

- M-2 Alimèti bè feere tabalitigi fè. Matches are sold at the table merchant's.
Tabalitigi bè alimèti feere saba saba. The table merchant sells matches at 15 francs a piece (box).
Tabalitigi bè bònbon feere denw ma. The table merchant sells candy to the children.
- C-2 A: Alimèti bè feere min? Where are matches sold?
 B: Alimèti bè feere tabalitigi fè.
 A: Tabalitigi bè alimèti feere joli joli? How much does the table merchant sell matches for?
 B: Tabalitigi bè alimèti feere saba saba.
 A: Tabalitigi bè mun feere denw ma. What does the table merchant sell to children?
 B: Tabalitigi bè bònbon feere u ma.
- M-3 Ayi, n't'a feere i ma. A tè feere. No, I won't sell it to you, it's not for sale.
Ayi, a t'a feere Madu ma. A tè feere. No, he won't sell it to Madou, it's not for sale.
- C-3 A: I b'i ka rajo feere ne ma wa? Will you sell your radio to me?
 B: Ayi, n't'a feere i ma. A tè feere.
 A: A b'a ka rajo feere Madu ma wa? Will he sell his radio to Madou?
 B: Ayi, a t'a feere Madu ma. A tè feere.
- M-4 I b'a san joli (la)? How much will you buy it for?
N't'a feere i ma I won't sell it to you!
- C-4 A: A feere ne ma! Sell it to me!
 B: I b'a san joli (la)?
 A: N'b'a san kēmè fila (la). I'll buy it for 1000 francs.
 B: N't'a feere i ma.
- M-5 N'b'a fè kè! Of course I want it!
I b'a feere joli (la)? How much are you selling it for?
N't'a san o sōngo (la). I won't buy it at that price.

CYCLE 3 (Continued)

- C-5 A: I bè nin fè wa? Do you want this?
 B: N'b'a fè kè!
 A: I b'a san wa? Will you buy it?
 B: Ōwò, i b'a feere joli (la)?
 A: N'b'a feere waa fila de la. I'm selling it for 10.000 francs.
 B: N't'a san o (sòngò) la.
 A: I b'a san joli?
 B: N'b'a san --- .

Instructeur: Revoir les structures des cycles 1. à 3. avec les objets dans la salle de classe. Faire les achats et les ventes avec vos élèves dans la classe.

CYCLE 4

- M-1 A sòngò ka gèlèn dè! Hey that price is too high!
 I tè dò bò a la? Won't you lower it some?
 Dò bò a la!
 A barika! Please!
- C-1 A: Nin tabali bè feere waa This table is being sold for 15.000
saba (la). francs.
 B: A sòngò ka gèlèn dè!
dò bò a la!
 A: Foyi tè se ka bò a la. Nothing can be knocked off of that.
 B: A barika!
- M-2 I tè se ka dò bò a la? Can't you lower it some?
 N'b'a san kēmè duuru. I'll buy it for 2500 francs.
 Ne tè se ka foyi far'a kan. I can't add anything on to it.
- C-2 A: N'bè nin sigilan feere i I'm selling this chair to you for
ma kēmè segin (na). 4000 francs.
 B: A barika, dò bò a la.
 A: I b'a san joli?
 B: N'b'a san kēmè duuru.
 A: I tè foyi far'o kan? Can't you add something on to that?
 B: Ne tè se ka foyi far'a kan.
- M-3 N'b'a san dòròmè tan. I'll buy it for 50 francs.
 N'bè dòròmè duuru far'a kan. I'll add 25 francs on to that.
Ayiwa. O.K.
- C-3 A: N'bè nin feere dòròmè I'm selling this for 100 francs.
mugan (na).
 B: N'b'a san dòròmè tan.
 A: N'bè dòròmè duuru bò a la. I'll lower it 25 francs.
 B: N'bè dòròmè duuru far'a kan.
 A: A ka nyi. That's good.
 B: Ayiwa.

CYCLE 5

- M-1 Bi ye --- ye. Today is --- .
 Sini ye --- ye. Tomorrow is --- .
 Sinikènè ye --- ye. The day after tomorrow is --- .
- M-2 Ntènèn (don) Monday
 Tarata (don) Tuesday
 araba (don) Wednesday
 alamisa (don) Thursday
 juma (don) Friday
 sibiri (don) Saturday
 kari (don) Sunday
- C-1 A: Bi ye don jumèn ye? What day is it today?
 B: Bi ye --- ye.
 A: Sini dun? Sini ye don jumèn ye? And what about tomorrow? What day is tomorrow?
 B: Sini ye --- ye.
 A: Sinikènè dun? Sinikènè ye kari ye wa? And what about the day after tomorrow? Is the day after tomorrow Sunday?
 B: Ayi, sinikènè tè kari (don) ye. Sinikènè ye --- de ye.
- M-3 N'bè baara dònì kè sibiri don. I do a little work on Saturday.
 N'tè foyi kè kari (don). I don't do anything on Sunday.
 N'bè taa yaala (yaala). I go and walk around.
- C-2 A: I bè baara kè sibiri don wa? Do you work on Saturday?
 B: Owò, n'bè baara dònì kè sibiri don.
 A: Kari don dun? I bè baara kè wa? And what about Sunday? Do you work?
 B: Ayi, n'tè foyi kè kari don. N'bè taa yaala (yaala).
- M-4 Baara tè kè yan kari don. Work isn't done here on Sunday.
- C-3 A: Baara bè kè yan kari don? Is work done here on Sunday?
 B: Baara tè kè yan kari don.
- M-5 An tè to santiri la kari don bèe. We don't stay at the center every Sunday. We go into town or we go walk around somewhere else.
 An bè taa dugu kònò wala an
 bè taa yaala yaala yòrò wèrè.
- C-4 A: Kari o kari aw bè to santiri la wa? Do you stay at the center every Sunday?
 B: Ayi, an tè to santiri la kari si. An bè taa dugu kònò wala an bè taa yaala yaala yòrò wèrè.

CYCLE 5 (Continued)

- M-6 An bè kalan_kè don o don, fo sibiri don ni kari don. We study every day except Saturday and Sunday.
An bè kalan_kè k'a ta ntènèn don fo juma don. We study from Monday to Friday.
- C-5 A: Aw bè kalan_kè don jumèn? Which day do you study?
B: An bè kalan_kè don o don fo sibiri don ni kari don_.
A: O tuma, aw bè kalan_kè k'a ta ntènèn don fo Then you study from Monday to Friday?
juma don wa?
B: Òwò, an bè kalan_kè k'a ta ntènèn don fo juma don.
- M-7 Siniman_bè bò araba don. The movie is held on Wednesday.
Sugu_bè jò ntènèn don Segu. The market is held on Monday in Segou.
- C-6 A: Siniman_bè bò don jumèn? What day is the movie held?
B: Siniman_bè bò araba don.
A: Sugu_bè jò don jumèn Segu.
B: Sugu_bè jò ntènèn don Segu.

DIALOGUE

- A: I ni ce. A: Greetings.
B: Nba, a ni ce. B: Nba, greetings.
A: An bè sanni_kè bi. Tamati_ A: I'm shopping today. How much is each
ye joli joli ye? pile of tomatoes?
B: Sara kelen dòròmè segin. B: They're 40 francs (8 dòròmè) a
(segin segin)
A: A barika, a sòngò ka gèlèn de! A: But please, that's a high price!
Dò bò a la! An bè caman Lower it a little! We're buying
san. a lot.
B: N'bè dòròmè dòròmè bò a la. B: I'll take 5 francs (1 dòròmè)
off the price of each pile.
A: A to wòrò la! An bè (dòròmè) A: Make it 30 francs (6 dòròmè).
binaani ni segin na de san. We'll buy 240 francs (48 dòròmè)
O ye sara 8 ye. worth. That's 8 piles.
B: A ye na ni wari ye. B: Give me the money.
A: Kèmè filè! I bè se k'a A: Here's 500 francs (100 dòròmè)!
falen? Can you change it?
B: N'bè se kè! Hòn! Bi duuru B: Of course I can! Here! Take 260
ni fila filè! francs (52 dòròmè)!
A: Jaba_b'i bolo? A: Do you have onions?
B: Ayi, jaba tè n'bolo dè! Nka B: No, don't have any onions. But
salati nyuman_bè yan bi. there's some beautiful lettuce
for sale here today.
A: An tè salati san bi, dò bè A: I'm not buying lettuce today, there's
so. Jaba_bè sòrò min? some at home. Where are the
onions to be found?
B: A ye taa nyefè! Aw bè dò B: Go forward! You'll get them from
sòrò n'terimuso_bolo. my friend.

DIALOGUE (Continued)

A: O ka nyi. An taara.
 B: A n'u fo.
 A: U n'a mèn.

A: Good. We're going.
 B: Greet everybody.
 A: They'll hear it.

DIALOGUES FOR PRACTICE

1. A: Feerekèla, i bè di?
 B: N'bè hèrela.
 A: Nin ye joli ye?
 B: A sòngò ye dòròmè mugan ye.
 A: A da ka gèlèn dè! N'tè se ka
san. N'bè taa yòrò wèrè.
 B: Kana taa. N'b'a d'i ma da
duman na. I b'a san joli?
 A: N'b'a san dòròmè biwòrò.
 B: A tè fèere o la. Dò far'a kan!
A barika.
 A: N'bè tan far'a kan.
 B: O t'a sòrò. Na ni bisegin ye.
 A: O ka di. Wari filè!

A: How are you?
 B: I'm fine.
 A: How much is this?
 B: Its price is 500 francs.
 A: Its price is too high. I can't
 buy it. I'm going to another
 place.
 B: Don't go! You should stay here!
 I'll sell it to you at a good
 price. How much will you pay
 for it?
 A: I'll buy it for 300 francs.
 B: It won't be sold at that price.
 Add a little on! Please.
 A: I'll add 50 francs on.
 B: That won't do. Give me 400 francs.
 A: That's a reasonable price.
 Here's the money.

2. A: I bè nin fè wa?
 B: N'b'a fè kè! A bè feere joli
la?
 A: A sòngò ye binaani ye.
I tè se k'a san o sòngò la?
 B: N'bè se kè!

A: Do you want this?
 B: Of course I want it. How much
 is it selling for?
 A: Its price is 200 francs. Can't
 you buy it at that price?
 B: Of course I can.

3. A: Nin kasa sòngò ye joli ye?
 B: Waa fila.
 A: A barika. I kari-kari ye
joli ye?
 B: Waa kelen ani kèmè duuru.
 A: N'tè se k'a san.

A: How much is this wool blanket?
 B: 10.000 francs.
 A: Please, How much is your final
 price?
 B: 7.500 francs.
 A: I can't buy it.

TEXT

1.

Sugu

Alamisa o alamisa, dógò bè jò Fulabugu. Bi ye dógòdon ye. Kabini
sògòma joona, sennamògòw ni falitigiw bè bò fan bée fè ka sugu magèn.
Fulabugu n'a lamini bée bè na Fulabugu dógò jò. Julaw bè bò dugubaw kòndò
 ka na Fulabugu dógò jò. U bè na fènw san ka taa u jago duguba kòndò, k'u
 ka tòndò sòrò a la. Fèn jumèn bè sòrò Fulabugu dógò la?: shèw, sagaw,
baw, misiw, nyò, kaba, finikisè, ani jiridenw; nin bée bè sòrò Fulabugu
dógò la. Sugu bè fa fo fitiri.

TEXT (Continued)

TRANSLATION

1. sugu

Every Thursday, the weekly market takes place in Fulabugu. Today is the day of the market. From early in the morning on, people on foot, and on donkeys come from all over to take part in the fair. All of the inhabitants of the neighbouring villages of Fulabugu come to help put on the market. Merchants leave the larger towns and come to be in the market. They come and buy things and go market them in the big cities, and make their profit from it. The things which are found in the Fulabugu market are: chickens, sheep, goats, cows, millet, corn, fonio and fruits. All this is found in the Fulabugu market. The market is always filled with people until sunset.

1. QUESTIONS

- | | |
|--------------------------------------|-------------------------------------|
| 1. Fulabugu sugu bè jò don jumèn? | 6. Julaw bè mun feere? |
| 2. Jòn bè taa Fulabugu sugu la? | 7. Mun na julaw bè fèn caman san? |
| 3. U bè sugu magèn tuma jumèn? | 8. Fèn jumèn bè sòrò Fulabugu dògò_ |
| 4. Olu dòròn bè Fulabugu dògò jò wa? | la? |
| 5. Jònw bè bò duguba kònò ka na? | 9. Mògò caman bè taa sugu la wa? |

2. TEXT

Nin cè tògò Bakoroba, a jamu Jirè. Jagokèla don. Butigiba b'a fè suguba la misiri kèrèfè. A bè bagi dòròn de feere o butigi kònò. A bè cèbagi ni musobagi feere. A ka bagiw da ka gèlèn. Mògò caman tè se ka sanni kè yen. Butigi wèrèw bè Bakoroba fè dugu kònò.

2. TRANSLATION

This man's name is Bakoroba. His family name is Jirè. He's a merchant. He has a large shop in the central market near the mosque. Cloth is the only thing he sells in the shop. He sells cloth for both men and women. The prices on his cloth are quite high. Not many people can buy there. Bakoroba has other stores in town as well.

- EXERCISES

SUBSTITUTION

- | | |
|---------------------------|----------------------|
| 1. Tamati bè sòrò yan wa? | 2. Musa bè duumi kè. |
| salati - - - - - ? | - - - - feere - -. |
| - - - - - san - - - - - ? | - - - - dali- - -. |
| kaba - - - - - ? | - - - - dilali- -. |
| jaba - - - - - ? | - - - - min - - -. |
| - - - - - feere - - - ? | - - - - kalan - -. |
| malo - - - - - ? | - - - - sèbènni -. |
| jègè - - - - - ? | - - - - sanni - -. |
| - - - - - sòrò - - - - ? | - - - - tērēmèli-. |
| sògo - - - - - ? | - - - - dilali- -. |
| kògò - - - - - ? | - - - - min - - -. |
| shè - - - - - ? | - - - - feere - -. |
| ba - - - - - ? | |

EXERCISES (Continued)

3. Muso b'a feere i ma.
 - - - - - a - - -
 - - - - - u - - -
 - - - - - aw - - -
 - - - - - Musa -
 - - - - - Ali - -
 - - - - - e - - -
 - - - - - an - - -
 - - - - - ne - - -
 - - - - - Kalilu -
 - - - - - Kariba -
 - - - - - n' - - -
 - - - - - ale - - -
 - - - - - an - - -
 - - - - - aw - - -
 - - - - - olu - - -
 - - - - - u - - -
 - - - - - Madu - -
 - - - - - Fanta -
 - - - - - a - - -
 - - - - - u - - -
 - - - - - Bari - -

4. N'bè taa kè!
 a - - - - -
 - - - na - - -
 - - a ta - - -
 - - bò - - -
 - - dò bò - - -
 u - - - - -
 - - segin - - -
 n' - - - - -
 an - - - - -
 - - taa - - -
 a - - - - -
 - - san - - -
 - - sòrò - - -
 - - yan - - -
 olu - - - - -
 ale - - - - -
 - - na - - -

TRANSFORMATION

Instructeur: Refaire 2ème fois avec les formes négatives.

A: N'bè tamati san.

B: N'bè sanni kè.

A bè salati feere.
 U bè bamanankan kalan.
 Bari bè lètère sèbèn.
 Karamògò bè bamanankan sèbèn.
 U bè kini dun.
 A bè gese da.
 Garankè bè sabaraw dila.
 Kalandenw bè ji min.
 Ali bè to dun.
 Keyita bè gese da.
 Numu bè muruw dila.
 Waye bè sogo feere.
 U bè sòngò tètèrèmè.
 Ali b'a sòngò tètèrèmè.
 Fanta bè salati san.
 Madu bè gese da.
 Numu bè daba dila.
 Musow bè sòngò tètèrèmè.
 Cè in bè malo feere.
 Sènèkèla bè foro sènè.

A: A bè shè san.

B1: Shè bè san yan.

B2: Shè tè san yan.

Muso bè tamati feere.
 Jula bè wari sòrò.
 Madu bè salati san.
 Ali bè sòngò tètèrèmè.
 Musa bè baara kè.
 Musow bè jabaw feere.
 Waye bè sogo feere.
 N'bè kaba sòrò.
 Muso bè sòngò tètèrèmè.
 An bè lenburu san.
 U bè salati feere.
 Musa bè wari sòrò.
 Ali bè ba feere.
 Madu bè saga san.
 U bè tètèrèmèli kè.
 N'bè sanni kè.
 A tè foyi san.
 U bè feere kè.
 An bè wari wòrò.
 U bè sanni kè.
 A bè shè san.

EXERCISES (Continued) TRANSFORMATION

Instructeur: Faire dans les deux sens affirmatif et négatif.

A: I bè taa sugu la.

B: I ka taa sugu la dè!

A bè sogo san.

An bè dumuni kè.

A bè dòròmè fila bò a la.

I bè dòròmè tan far'a kan.

I bè bò yan.

U bè dò far'a kan.

I bè nin san.

An bè nin feere.

Ali bè taa so.

I b'a san.

I b'a feere.

U bè nègèsow san.

I bè dò bò a la.

An bè dòw san.

A: A ka kan ka nin san.

B: A ka nin san.

A: A man kan ka nin san.

B: A kana nin san.

I ka kan ka wari di yan.

I ka kan ka taa so.

Ali ka kan ka sènè kè.

Aw ka kan ka dòlò min.

U ka kan ka dumuni kè.

A ka kan ka orajo feere.

Bari ka kan ka lètèrè sèbèn.

I ka kan ka bò yan.

I ka kan ka nin biye falen.

I ka kan k'a ta fòlò.

A: A bè na wa?

B: A bè na kè!

A: Musa bè baara kè wa?

B: A bè baara kè kè.

A1: N'tè se ka fèn bò a la.

A2: N'tè se ka fèn far'a kan.

B1: Fèn tè se ka bò a la.

B2: Fèn tè se ka far'a kan.

I bè sogo feere wa?

Ali bè taa wa?

An b'a san wa?

I bè misi dòn wa?

I bè s'a la wa?

An bè dumuni kè sisan wa?

I bè bamanankan mèn wa?

I bè tubabukan mèn wa?

A tè se ka foyi bò a la.

An tè se ka dòròmè bò a la.

U tè se ka tan bò a la.

N'bè se ka duuru bò a la.

A bè se ka fila bò a la.

U tè se ka kēmè fila bò sòngò la.

A bè se ka binaani bò a la.

U bè se ka biduuru bò a la.

I tè se ka dòròmè kelen bò a la.

I tè se ka dò bò a la.

A tè se ka foyi bò a sòngò la.

I bè se ka joli bò a la?

N'bè se ka caman bò a la.

N'bè se ka dòròmè kelen bò a la.

Aw bè se ka kēmè naani ani biduuru bò a la.

I tè se ka dòròmè mугan bò a la.

Ne bè se ka dò bò a la.

NOTES

1. Up to now, we have been working with the long form of the second person plural (you-all) aw. It is extremely common to find this shortened to simply a, which is differentiated from the third person singular "he, she, it" only by the tone (and of course the context). The short form is used almost all the time in the greetings, e.g.

a ni sògòma

a ni cè

a ni baara

NOTES (Continued)

In rapid speech, even the /i/ in ni tends to disappear leaving only:

n' cè

a n' baara

a n' su

In other environments in which aw occurs, the high tone a form is used all the time in the Segou dialect and other northern regions. Both the aw and a forms are used in Bamako. Further to the south one finds other variants, e.g. ai in the Wasulu region.

2. In this unit we introduced the emphatic particles: dè and kè. They are not readily translatable into English. You will therefore have to gain a feeling for the contexts in which they are appropriate. The particle dè is not to be confused with the emphasis particle de which we have seen in many units placed after a noun. The two are pronounced differently and used differently. Dè is only found at the end of a sentence and means roughly "really" or "at all" in negative sentences. It can be used to express surprise and to give warnings. For example when a merchant gives you a price that is higher than you want to pay, you can respond, with a surprised look on your face: A ka gèlèn dè! which is sort of like saying: "that's really too much!" If someone asked you to go somewhere that you don't want to go, you could respond with: N'tè taa dè! "I won't go at all!" Dè when used in negative imperatives is quite strong and takes on the value of English "better not". I kana taa dè. "You better not go."

3. The particle kè is also used at the end of sentences. It usually means something like "obviously" or "of course". It is often used when answering a wa question, i.e. a yes-no question, when the person answering thinks that the answer should be obvious. For instance, if someone should ask you an obvious question like whether or not you want money, you can answer: N'b'a fè kè! which means "Of course I want it!"

4. The second person plural imperative (you-all) is frequently formed by using the short form of the pronoun a and the auxiliary ye, e.g.:

Come!

A ye na.

Do the work!

A ye baara kè.

Buy it!

A y'a san.

Leave!

A ye bò yan.

This construction is used only with the second person plural imperatives.

5. Bambara has a verb form called by grammarians the hortative, which is used for making polite requests, suggestions or commands, for making indirect commands (Let him go, Have him come in, etc.). This is formed by using the auxiliary ka in the affirmative and kana in the negative.

EXERCISES (Continued) TRANSFORMATION

Instructeur: Faire dans les deux sens affirmatif et négatif.

A: I bè taa sugu la.

B: I ka taa sugu la dè!

A bè sogo san.

An bè dumuni kè.

A bè dòròmè fila bò a la.

I bè dòròmè tan far'a kan.

I bè bò yan.

U bè dò far'a kan.

I bè nin san.

An bè nin feere.

Ali bè taa so.

I b'a san.

I b'a feere.

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I bè dò bò a la.

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I ka kan ka taa so.

Ali ka kan ka sènè kè.

Aw ka kan ka dōlō min.

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I ka kan ka bò yan.

I ka kan ka nin biye falen.

I ka kan k'a ta fòlō.

A: A bè na wa?

B: A bè na kè!

A: Musa bè baara kè wa?

B: A bè baara kè kè.

A1: N'tè se ka fèn bò a la.

A2: N'tè se ka fèn far'a kan.

B1: Fèn tè se ka bò a la.

B2: Fèn tè se ka far'a kan.

I bè sogo feere wa?

Ali bè taa wa?

An b'a san wa?

I bè misi dòn wa?

I bè s'a la wa?

An bè dumuni kè sisan wa?

I bè bamanankan mèn wa?

I bè tubabukan mèn wa?

A tè se ka foyi bò a la.

An tè se ka dòròmè bò a la.

U tè se ka tan bò a la.

N'bè se ka duuru bò a la.

A bè se ka fila bò a la.

U tè se ka kēmè fila bò sòngò la.

A bè se ka binaani bò a la.

U bè se ka biduuru bò a la.

I tè se ka dòròmè kelen bò a la.

I tè se ka dò bò a la.

A tè se ka foyi bò a sòngò la.

I bè se ka joli bò a la?

N'bè se ka caman bò a la.

N'bè se ka dòròmè kelen bò a la.

Aw bè se ka kēmè naani ani biduuru bò a la.

I tè se ka dòròmè mugan bò a la.

Ne bè se ka dò bò a la.

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NOTES (Continued)

i ka na come
 you should come

i kana na don't come

a ka na let him come
 have him come
 he should come

a kana na don't let him come
 don't have him come
 he shouldn't come

a kana bin he shouldn't fall

This is the only form available for making first person plural requests or imperatives.

an ka taa let's go

an kana taa let's not go,
 we shouldn't go

an k'an sigi let's sit down

an kan'an sigi let's not sit down

6. The negative hortative form is the only means of expressing negative commands, regardless of the particular affirmative form one might commonly use, e.g.

	AFFIRMATIVE	NEGATIVE
1st person	n ka <u>bò</u>	n <u>kana</u> <u>bò</u>
2nd person	<u>bò</u> <u>yan</u> i ka <u>bò</u> <u>yan</u>	i <u>kana</u> <u>bò</u> <u>yan</u> <u>kana</u> <u>bò</u> <u>yan</u>
3rd person	<u>a</u> ka <u>bò</u>	<u>a</u> <u>kana</u> <u>bò</u>
1st pers. pl.	an ka <u>bò</u>	an <u>kana</u> <u>bò</u>
2nd pers. pl.	<u>aw</u> ka <u>bò</u> <u>yan</u> a <u>ye</u> <u>bò</u> <u>yan</u>	<u>aw</u> <u>kana</u> <u>bò</u> <u>yan</u>
3rd pers. pl.	<u>u</u> ka <u>bò</u> <u>yan</u>	<u>u</u> <u>kana</u> <u>bò</u> <u>yan</u>

7. The word tigi might be described as meaning in its most abstract sense "the person responsible for". It sometimes will mean "chief" or "leader" as in:

dugutigi
kuntigi

village chief
headman, leader, boss

Sometimes it can be translated as "owner" or "master", e.g.

sotigi
mobilitigi

houseowner, master of the house
car owner

NOTES (Continued)

Sometimes it can be more abstract and translate as "man" in the sense of someone in charge of something, e.g.

taxitigi
tabalitigi
misitigi

taximan
tableman
cowman

It can be used with a possessive modifier in which case it can mean "the person responsible for," or "the author of a particular deed," e.g.

A tigi_tè ne ye.

I didn't do it.
(I am not its author)

VOCABULARY

<u>ba</u> n.	goat
<u>bagi</u> n.	cloth
<u>bò</u> --- <u>la</u> v.	take out or off of, remove from
Foyi <u>tè</u> <u>bò</u> <u>a</u> <u>la</u> .	Nothing will be taken off of it.
N'bè wari <u>dò</u> <u>bò</u> .	I'll take out some money.
<u>A</u> bè <u>kèmè</u> <u>dòròn</u> <u>de</u> <u>bò</u> <u>a</u> <u>sòngò</u> <u>la</u> .	He will reduce the price by 500 francs.
<u>A</u> bè <u>dò</u> <u>bò</u> <u>a</u> <u>la</u> .	He will lower it some.
<u>dògò</u> n.	market, weekly fair, weekly market
<u>duguba</u> (<u>dugu</u> - <u>ba</u>) n.	big city
<u>fa</u> v.	fill
N'b'a <u>fa</u> <u>ji</u> <u>la</u> .	I'll fill it with water.
<u>A</u> <u>tè</u> <u>fa</u> .	It doesn't fill. <u>or</u>
	It isn't fillable.
<u>fali</u> n.	donkey
<u>falitigi</u> (<u>fali</u> - <u>tigi</u>) n.	owner of donkeys, donkey seller,
	donkey rider (donkey-man)
<u>fan</u> (<u>fan</u> bèe) n.	side, direction (all sides, all over)
<u>fara</u> (--- <u>kan</u>) v.	add (on to ---)
<u>Dò</u> <u>far</u> ' <u>a</u> <u>kan</u> ?	Add some on to it.
<u>Dòròmè</u> <u>fila</u> bè <u>far</u> ' <u>a</u> <u>kan</u> .	Ten francs will be added on to it.
<u>feere</u> --- (<u>ma</u>) v.	sell (--- to)
<u>A</u> b'a <u>feere</u> <u>kè</u> !	Of course he'll sell it.
N'b'a <u>feere</u> <u>aw</u> <u>ma</u> .	I'll sell it to you.
<u>Tamati</u> <u>bè</u> <u>feere</u> <u>yan</u> .	Tomatoes are sold here.
<u>feere</u> n.	selling
<u>Musow</u> bè <u>feere</u> <u>kè</u> .	Women sell.
<u>finikisè</u> (<u>fini</u> - <u>kisè</u>) n.	fonio (fonio-grain)
<u>galama</u> n.	ladle, large spoon
<u>jabigi</u> n.	pineapple
<u>jago</u> n.	commerce, trade, marketing, trading
<u>U</u> bè <u>jago</u> <u>kè</u> <u>duguba</u> <u>kòndò</u> .	They market in big towns.
<u>jago</u> v.	market, trade (in)
<u>U</u> bè <u>ba</u> <u>jago</u> .	They market goats.
<u>jègè</u> n.	fish

NOTES (Continued)

jiriden (jiri-den) n.	fruit (tree-offspring)
jò	see Unit XII, also used to express idea of holding an event.
Dògò bè jò alamisa o alamisa.	The fair (market) is held every Thursday.
jula n.	merchant, trader
kaba n.	corn
kari (kari) n.	last price, final price
kògò n.	salt
lamini n.	surrounding area, suburbs
magèn v.	go to (a place), flock to
U bè sugu magèn.	They will attend the market.
malo n.	rice
misì n.	cow, beef
nanaye n.	mint
nyò n.	millet
poti n.	cup (a market measure)
saga n.	sheep
san v.	buy
N'b'a san.	I'll buy it.
segi n.	basket (a market measure)
sennamògòw (sen-na-mògò) n.	pedestrians, those who walk (foot-on-person)
shè n.	chicken
sogo n.	meat
sugu n.	market
suguba (sugu-ba) n.	central market (market-big)
ta v.	take, carry
I k'a ta!	Take it!
tèrèmè v.	bargain, discuss the price
U bè sòngò tèrèmè don o don.	They bargain the price every day.
tònò	gain, profit
waye n.	butcher
wècè n.	change
falen v.	change (as with money), exchange
I bè se ka nin falen?	Can you change this?

DAYS OF THE WEEK

ntènèn (don)	Monday
tarata (don)	Tuesday
araba (don)	Wednesday
alamisa (don)	Thursday
juma (don)	Friday
sibiri (don)	Saturday
kari (don)	Sunday

ASSIGNMENTS

1. From your teacher or friend, find out the Bambara word for one of the following items that is handmade in Mali. Try to choose one of these that you want to buy for yourself or a friend. Find out a rough approximation of what the price should be; then go and bargain for the item you have chosen and buy it.

leather wallet	wooden mask
mudcloth or mudcloth poncho	wooden statue
tie-dyed cloth	Touareg purse
batik cloth	leather sandals
blanket (wool)	cross of Agadez
blanket (cotton)	necklace
silver or gold ring	snakeskin wallet
silver or gold earrings	copper or bronze jewelry
silver or gold bracelet	calabash (gourd) bowl and spoon
handwoven cloth	tie-dyed T-shirt
shirt	beaded bracelets
boubou	hammock

Bring the item to class and reenact the dialogue that took place between you and the seller. You sell the item to one of your classmates or teachers.

2. Buy a piece of cloth and take it to a tailor who has been recommended to you. Have a shirt or something made and then report back to the class.

3. Find out the prices of five items that the table merchant sells and report back to the class.

4. Compare the street prices of 3 brands of cigarettes with the "Bureau de Tabac" prices for the same 3 brands and report back to the class.

5. Find out the names of 3 different kinds of locally made cloth and the average price per "pagne" for each. If you have samples of them, bring them when you report back to the class. Sell them to your classmates.

6. Compare the "Legumes" prices for 4 fruits and/or vegetables with the street prices for the same four. Report back to the class.

UNIT XIV

Nsiirin: Bèe_ka nyi i bara.

Indirect object

--- ma

--- la

Directions

kini fè
numan fè

Past participles

V + len don

CYCLE 1

- M-1 N'bè lakèrè d'i ma. I'll give chalk to you.
N'bè lakèrè d'a ma. I'll give chalk to him.
- C-1 A: Lakèrè di n'ma! Give me chalk!
B: N'bè lakèrè d'i ma.
A: Lakèrè d'a ma! Give him chalk!
B: N'bè lakèrè d'a ma.
- M-2 Keyita bè wari di ne ma. Keita gives me money.
Keyita bè wari di karamògòw ma. Keita gives money to the teachers.
- C-2 A: Jòn bè wari d'i ma? Who gives you money?
B: Keyita bè wari di ne ma.
A: Jòn bè wari di karamògòw ma? Who gives money to the teachers?
B: Keyita bè wari di karamògòw ma.
- M-3 Kalo o kalo a bè waa tan ni Every month he gives me 60.000
ni fila di ne ma. francs.
Kalo o kalo a bè waa mугan Every month he gives the teachers
di karamògòw ma. 100.000 francs.
- C-3 A: Kalo o kalo, a bè joli Every month, how much does he give
d'i ma? you?
B: Kalo o kalo, a bè waa
tan ni fila di ne ma.
A: Kalo o kalo, a bè joli Every month, how much does he give
di karamògòw ma? the teachers?
B: Kalo o kalo, a bè waa
mугan di karamògòw ma.
- M-4 Kalo o kalo n'bè waa saba di Every month I give 15.000 francs
boyikè ma. to the houseboy.
- C-4 A: Kalo o kalo i bè joli di Every month how much do you give
boyikè ma? to the houseboy?
B: Kalo o kalo n'bè waa
saba di boyikè ma.

CYCLE 2

- M-1 Polisi bè sira jira ne na. The policeman shows me the way.
N'i tununnen don, polisi bè If you're lost, the policeman will
sira jira i la. show you the way.
- C-1 A: Jon bè sira jira i la? Who shows you the way?
B: Polisi bè sira jira ne na.
A: Ni n'tununnen don, jòn bè If I'm lost, who will show me the way?
sira jira ne la?
B: N'i tununnen don, polisi
bè sira jira i la.

CYCLE 2 (Continued)

Instructeur: Dessiner un plan du centre et bureau au tableau.

- M-2 N'b'a jira aw la. I'll show it to you.
I mana don santiri kònò, biro When you enter the center, the office
b'i kinin fè. is to the right.
- C-2 A: Taa tabulo la ka biro jira Go to the blackboard and show us
an na! the office!
I mana don santiri kònò When you enter the center, where is
biro bè min? the office?
B: N'b'a jira aw la. I mana
don santiri kònò, biro bè
i kinin fè.
- M-3 I mana don santiri kònò, When you enter the center, the
kalanso b'i numan fè. office is to the left.
Bibliotèki bè kinin fè, The library is to the right,
waranda kòfè. behind the veranda.
Gabugu bè numan fè. The kitchen is to the left.
- C-3 A: Kalanso dun? I mana don And what about the classroom?
santiri kònò, kalanso When you enter the center,
bè min? where is the classroom?
B: I mana don santiri kònò,
kalanso b'i numan fè.
A: Bibliotèki dun? And what about the library?
B: Bibliotèki b'i kinin fè,
waranda kòfè.
A: Gabugu dun? And what about the kitchen?
B: Gabugu b'i numan fè.

CYCLE 3

Instructeur: Enseigner ce cycle en vous servant de la carte de Bamako ou bien d'un plan dessiné au tableau. Jouer la rôle du policier d'abord et ensuite le rôle du perdu. Le stagiaire sera le perdu d'abord et ensuite le policier.

- M-1 N'tununnen don. I am lost.
N'b'a fè ka taa suguba la. I want to go the central market.
N'tè se k'a yòrò labò. I can't find the place.
- M-2 A ka jan wa? Is it far?
Nin yòrò tògò ko di? What's this place called?
Suguba sira bè min? Where's the road to the central market?

CYCLE 3 (Continued)

- C-1 A: I tununnen don wa? Are you lost?
 B: Owò, n'tununnen don. Where do you want to go?
 A: I bè taa min? Can you find the place?
 B: N'b'a fè ka taa suguba la. No, it's not far.
 A: I bè se k'a yòrò labò wa? This place is called Bozola.
 B: Ayi, n'tè se k'a yòrò labò. A ka jan wa? When you reach that paved road, you turn to your right. You go straight on that road.
 A: Ayi, a man jan. You go one block. When you've gone one block, you'll arrive at the central market.
 B: Nin yòrò tògò ko di? This place is called Bozola.
 A: Nin yòrò tògò ko Bosola. When you reach that paved road, you turn to your right. You go straight on that road.
 B: Suguba sira bè min? You go one block. When you've gone one block, you'll arrive at the central market.
 A: I mana se o siraba la, i bè fara i kinin fè. I b'i tilen o sira fè. I bè kare kelen tèmè. I mana kare kelen tèmèn, i bè suguba la.
 B: N'y'a faamuya. I ni baraji.
 A: Nba.

Instructeur: Refaire la même sorte de construction de dialogue pour d'autres situations. En faire plusieurs avant de renverser les rôles. Procéder lentement.

Situations: 1. Quelqu'un au centre veut aller à la boulangerie pour acheter du pain. 2. Quelqu'un au centre veut aller à l'ambassade de la Chine. 3. Quelqu'un perdu à l'artisanat veut aller au centre du Corps de la Paix. 4. Quelqu'un à l'artisanat veut aller à Badalabougou. 5. Un stagiaire veut aller du centre à l'ambassade américaine. 6. Créer d'autres situations.

DIALOGUE

- A: I ni ce. A: Greetings my friend.
 B: Nba, i ni ce. B: Nba, greetings.
 A: I bè di? A: How are you?
 B: Tòorò tè. B: Fine.
 A: N'terikè, hakè to, n'tununen A: My friend, excuse me, I'm lost.
 don. I tè nyè n'ma ka dugutigi_ Won't you come to my aid and
 ka so yòrò jira n' na wa? show me where the Peace Corps is?
 B: Ayiwa. N'tè se ka t'i bila B: O.K. I can't accompany you, but I
 nka n' bè se k'a yòrò f'i ye. can show you the way. You go
 I tilen nin sira fè f'i ka se straight ahead on this road until
 bamansunba ma. I mana tèmèn you come to a big banan tree.
 banansun na, i bè fara i kinin As soon as you pass the banan
 fè. I b'i tilen f'i ka kare tree, you turn to your right.
 saba tèmèn. Da naaninan don You go straight for three
 i numan fè. blocks. It's the fourth door
 on your left.
 A: A man jan? A: It's not far?
 B: A ka jan dooni. B: It's fairly far.
 A: I ni ce. I ni baraji. A: Thank you. I appreciate it.
 B: Nba. I n'u fo. B: Nba. You'll greet them!
 A: U n'a mèn. A: They'll hear it.

DIALOGUES FOR PRACTICE

1.
A: Kòrì i bè taa Segu bi? A: Are you going to Ségou today?
 (with doubt in voice)
B: Ne kòn*n*i bè taa. B: No matter what, I'm going.
 (In any event I'm going.)

2.
A: Wari b'i kun wa? I jija ka A: Do you have any money on you? Do
 kèmè fila d'an ma. your best and give me 1000 francs.
B: N'tè foyi d'i ma. B: I won't give you anything.

TEXT

Bari ye Amerikèn ye. A bè sugu_{la}. A b'a fè ka taa biro_{la} nka a t'a yòrò_{dòn}. Ni Bari tununna, a bè mun_{kè}? A bè taa polisi_{dò} nyininka. O b'a fò a ye k'ale tē se ka t'a bila nka a bē se ka sira fòlò_{jir'a} la k'a tò nyèfò a ye. O man'a nyèfò Bari ye, a bè sira minè. A bè kòlòsili kè sira la kosèbè. A tè fili tuguni.

TRANSLATION

Barry is an American. He is at the market. He wants to go to the Peace Corps but he doesn't know where it is (the way). He is lost. What does Barry do? He goes and asks a policeman. He (the policeman) says to him that he can't accompany him, but that he can show him the first road and explain the rest to him. As soon as he (the policeman) explains it to him, Barry takes to the road. He observes the road carefully. He won't be mistaken again.

QUESTIONS

1. Bari tununnen don wa?
2. Bari b'a fè ka taa min?
3. Bari tununnen bè min?
4. Bari bè taa jòn nyininka?
5. Polisi_bè mun fò Bari ye?
6. Polisi_bè se ka t'a bila wa?
7. Polisi_bè sira jumèn jir'a la?
8. Polisi_mana sira fòlò jir'a la,
a bè mun nyèfò a ye?
9. Bari bè mun kè sira_la?
10. Mun na?

EXERCISES

SUBSTITUTION

- | | | | | | | | | |
|----|------|---------|-------|--------|-------|---------|-------|---------|
| 1. | N'bè | wari_di | Fanta | ma_. | (N'bè | wari_di | Fanta | ma_.) |
| - | - | - | - | -u | - | - | - | a |
| - | - | - | - | Ali | - | - | - | aw |
| - | - | - | - | a | - | - | - | aw |
| - | - | - | - | aw | - | - | - | Musa |
| - | - | - | - | olu | - | - | - | Kariba- |
| - | - | - | - | ale | - | - | - | i |
| - | - | - | - | i | - | - | - | u |
| - | - | - | - | e | - | - | - | a |
| - | - | - | - | Mariam | - | - | - | den |
| - | - | - | - | Madu | - | - | - | |

EXERCISES (Continued) SUBSTITUTION

2. Ali b'a jira mōgò la.	3. A b'a f'i ye.	4. Bari tununnen don.
- - - - - a - - -	- - - - - a - -	- - sigilen - - -
- - - - - u - - -	- - - - - u - -	- - jōlen - - -
- - - - - ne - - -	- - - - - an - -	- - kolen - - -
- - - - - aw - - -	- - - - - Ali -	- - nalen - - -
- - - - - Musa -	- - - - - Animata -	- - donnen - - -
- - - - - an - - -	- - - - - ne - -	- - selen - - -
- - - - - i - - -	- - - - - e - -	- - kununnen - - -
- - - - - ale - - -	- - - - - aw - -	- - wulilen - - -
- - - - - olu - - -	- - - - - Amadu -	- - tununnen - - -
- - - - - Fanta -	- - - - - n' - -	- - bōlen - - -
- - - - - n' - - -	- - - - - olu -	- - taalen - - -
- - - - - a - - -	- - - - - ale -	- - sigilen - - -
- - - - - u - - -	- - - - - an - -	- - sōrōlen - - -
- - - - - ale - - -	- - - - - i - -	- - dalen - - -
- - - - - e - - -		
- - - - - ne - - -		
- - - - - Ali - -		
- - - - - muso - -		

TRANSFORMATION

A: N'b'a d'i ma.
 B: N'b'a jir'i la.
 A: A di ne ma!
 B: A jira ne na!

Keyita bè wari d'u ma.
 A tè foyi di n'ma.
 A b'a di ale ma.
 A bè tamati di mōgò ma.
 Karamōgò bè lakèrè di.
 Kalanden ma.
 N'b'a d'aw ma.
 U b'a d'i ma.
 A bè wari d'a muso ma.
 A bè tiga di denw ma.
 A d'a ma!
 A d'u ma!
 Taa wari di Fanta ma!
 A d'olu ma!
 Kēmè naani d'u ma!
 Salati di Bari ma!
 N'bè mangoro d'a ma.

A: Bari bè don.
 B: Bari dōnnen don.

Bari bè se.
 Bari bè taa.
 Bari bè na.
 Bari b'i da.
 Bari bè sōrō.
 Sogo bè san.
 Bari b'i sigi.
 Bari b'i kō.
 Bari bè bō.
 Bari bè kunun.
 Bari bè wuli.
 Bari b'i jō.
 Bari bè segin.

Instructeur: Le stagiaire doit vous renseigner sur la meilleure façon d'aller où vous voulez aller. Il peut se servir de la carte.

EXERCISES (Continued)

1. N'tununnen don. N'bè dugu_kòfè, n'b'a fè ka taa dugutigi_ka so.
sira nyèfò n'ye.
2. N'bè fèrè_la, n'b'a fè ka taa kube_la. N'bè taa sira jumèn fè?
3. N'bè kube_la, n'b'a fè ka taa dugutigi_ka so. Sira nyèfò n'ye dè.
4. N'bè fèrè_la, n'b'a fè ka taa Kariba ka fèrè_la.
5. A bè suguba_la, a'b'a fè ka taa siniman_na. I bè se ka sira nyèfò
a ye wa?
6. Bala bè bada_la, a b'a fè ka taa suguba_la. I b'a yòrò_dòn wa?
A yòrò_fò a ye.

NOTES

1. In Bambara the present tense is often used for giving instructions or directions. In such a situation, the person giving the instructions or directions will use the pronoun i, the second person singular pronoun. This is sort of an impersonal "you" much as we might use in English in the same situation. You've probably heard policemen say: "You go two blocks that way and you turn left and ---". In French, "tu", "vous" and "on" are used for this purpose. The people you work with will use this impersonal i to give you instructions and you will naturally have need of it yourself in a great many situations. The hypothetical future of Unit XIII of course also comes into play, especially when giving directions.

2. In Unit XIII we looked at the transitive verb ka --- feere --- ma, meaning "to sell --- to ---". This can be referred to as a three-place verb having subject, a direct object and an indirect object. With feere the indirect object is expressed as the object of the postposition ma. The following three-position verbs were also introduced.

- | | |
|--|------------------------------|
| a. di --- <u>ma</u> | give --- to --- |
| N'bè <u>warì_di</u> n'muso <u>ma</u> . | I give money to my wife. |
| b. <u>jira</u> --- la | show --- to --- |
| A bè so <u>jira</u> Fanta la. | He shows the horse to Fanta. |

As can be seen, the student must learn which postposition to use with the indirect objects. It should be clear that they are not all the same as English.

3. The translation for a number of Bambara verbs changes depending on the nature of the noun filling the object position, e.g.

- | | |
|-------------------------------|------------------------|
| a. <u>dege</u> | learn |
| N'bè <u>bamanankan_dege</u> . | I am learning Bambara. |

In this case, the thing being studied is in object position and dege is translated as "learn".

- | | |
|---------------------------------------|-------------------------------|
| b. <u>dege</u> | teach, instruct |
| <u>Karamògò</u> bè Bari <u>dege</u> . | The teacher is teaching Bari. |

In this case, the person being taught is in object position and dege translates as teach.

NOTES (Continued)

- c. dege --- la instruct --- in ---
 U b' an dege bamanankan na. They instruct us in Bambara.

For this verb it is apparent that the position of the object affects its translation into English. The verb dege is used for both learning and teaching.

4. In this unit you have been briefly introduced to the Bambara past participle. In the text the following sentence occurred: Bari tununnen don which means "Barry is lost." Tunun is the root of the verb "lose". Tununnen is a past participle. Here are some more examples.

Bari <u>sigilen don</u> .	Barry is seated.
Bari <u>jōlen don</u> .	Barry is standing.
Bari <u>bōlen don</u> .	Barry is out.
Bari <u>kununnen don</u> .	Barry is awake.
Baara <u>kēlen don</u> .	The work is done.

Past participles are not used to describe actions, but to describe the state achieved upon completion of the action. The past participle is formed for all verbs without exception with the verb root plus the suffix -len (which becomes -nen in nasal environments.)

VOCABULARY

<u>bila</u> v.	leave ---, put down ---, let go of
N'tè se k'i <u>bila</u> sira.	I can't accompany you. (put you on the road)
<u>A bila!</u>	Leave it! (Put it down!)
daba n.	large door
donda n.	entryway, entry door
fara v.	turn off, branch off, rip off, tear, divide
<u>O kò</u> , i bè fara i numan <u>fè</u> .	After that, you turn to the left.
<u>fili</u> v.	make a mistake, be mistaken, err
<u>A tè fili</u> tuguni.	He won't be mistaken again.
gudōrōn (fr.) n.	paved road
<u>jira</u> --- la v.	show (something) to (someone)
N'b'a <u>fè</u> ka n ka so <u>jir</u> 'i la.	I want to show you my house.
N'bè sira <u>jir</u> 'i la.	I'll show you the road.
kare n.	block
kinin	right
kininbolo n.	right hand
kininfè adv.	to the right
<u>kòlòsi</u> v.	look after---, look out for, watch out (for)
<u>A bè misiw kòlòsi</u> kosèbè.	He looks after cattle closely.
<u>A b'i kòlòsi musow</u> la.	He watches out for women.
<u>A ye kòlòsili kè</u> sira la.	He observed (carefully) along the road.
labō v.	find (a place), discover
numan	left
numanbolo	left hand
numanfè	to the left

VOCABULARY (Continued)

nyè --- ma (nyi - ya) v.

I tè se ka nyè n'ma?

nyèfò --- ye v.

Karamògò bè ko nyèfò an ye.

sira en

sira kelen n.

tèmèn v.

I mana tèmèn o yòròla, i b'a ye.

tigè

I bè gudòròn fila tigè.

I bè sogo tigè ni muru ye.

tilen

I b'i tilen nin sira fè.

tunun

N'tununnen don.

come to the aid of ---

Can't you help me?

to explain (something) to (someone)

The teacher explains the affair
to us.

path, road

straight

go past, to pass up/by, surpass

When you've passed that place,
you'll see it.

cut, traverse, cross

You'll cross 2 paved roads.

You cut meat with a knife.

straighten, go straight

You go straight on this road.

get lost, lose

I am lost.

EXPRESSIONS

Hakè to!

--- kòni

Ne kòni bè taa.

Kòri ---?

Kòri i bè taa?

kilomètri kelen kè

don fila kè

san fila kè

Excuse me!

no matter what

No matter what I'm going.

yes-no question marker; like wa?

Are you going?

do (to go) 1 kilometer

do (to spend) 2 days

do (to spend) 2 years.

ASSIGNMENTS

1. Go into downtown Bamako and try to get lost. It may not be difficult. Once lost, ask for directions on how to get back to the Peace Corps office in Niarela (on the Sotuba road). If you don't succeed in getting lost, then pretend you're lost and ask for directions anyway. In either event, report back to the class with the results of your adventure.

2. Write up a set of directions telling someone how to get from the American Embassy to the Peace Corps office. You may need to do some research on this. Report your set of directions to the class.

3. Do the same as in (2), providing directions for getting from the Peace Corps office to the "Gondole Restaurant".

4. Do the same as in (2) for getting from the Peace Corps office to the director's home.

UNIT XV

Nsiirin: Don_ka jan; a sebali tè.

Taa n'bara, n'ka taa i bara,
o de bè dugu_diya.

Past tense

Transitive
Intransitive
Negative

Reciprocals

Ka ngògòn V
Ka X kè nyògòn

Some time adverbs

Fòlò
Kaban
Kelen

More on 3 slot verbs

Mèn (to stay a while)

CYCLE 1

- M-1 I ye mun kè kunun? What did you do yesterday?
 I ye baara kè wa? Did you (do the) work?
 N' ma Fanta ye fòlò. I haven't seen Fanta yet.
A ma dugutigi fo. He didn't greet the chief.
- C-1 A: I ye mun kè kunun?
 B: N'ye baara kè n' birankè fè.
 A: Aw ye mun baara kè yen? What work did you do there?
 B: An ye ci kè a ka foro la. We did farm work in his field.
 A: I y'a muso ye wa? Did you see his wife?
 B: Ayi, n'm'a ye. U y'a a No, I didn't see her. They said
fò ko a b'a ba ka sisan. that she was at her mother's house.
- M-2 Salon, n'ye kalan kè. Last year I studied.
 N'ye kalan kè Ameriki. I studied in America.
 N'ma tubabukan ni bamanankan kalan. I didn't study French and Bambara.
- C-2 A: Salon, i ye mun kè?
 B: Salon, n'ye kalan kè.
 A: I ye kalan kè min?
 B: N'ye kalan kè Ameriki.
 A: I ye tubabukan ni bamanankan kalan wa?
 B: Ayi, n'ma tubabukan ni bamanankan kalan.
 A: I ye mun kalan?
 B: N'ye --- kalan.

CYCLE 2

- M-1 An ye nyògòn sòrò santiri la kunun. We met (found each other) at the
 center yesterday.
 An ye nyògòn ye. We saw each other.
 An bè nyògòn fo tuguni. We greet each other again.
- C-1 A: Aw ye nyògòn sòrò santiri la kunun wa?
 B: Òwò, an ye nyògòn sòrò santiri la kunun.
 A: Aw ye nyògòn fo wa?
 B: Òwò, an ye nyògòn fo.
 A: Aw bè nyògòn ye tuguni wa?
 B: An bè nyògòn ye tuguni.

Instructeur: Elaborer ce cycle avec d'autres réciproques.

EXERCISES

TRANSFORMATION

1. fana A: A ye ci kè. B: Ale fana ye ci kè.

A ye gese da. An ye jègè mòn.
 I ye baara kè. Aw ye so boli.
 Fanta ye Ami ye. Sidi ye tubabukan kalan.
 Baba ye dugutigi fo.

EXERCISES (Continued) TRANSFORMATION

2. negation A: A ye ci_kè. B: A ma ci_kè fòlò.

A ye gese_da.
I ye baara_kè.
 Fanta ye Ami ye.
 Baba ye dugutigi_fo.
 An ye jègè_mòn.
 Aw ye so_boli.

QUESTION-ANSWER

A: Aw ye baara_kè wa? B: Òwò, an y'a kè kaban.

A ye dumuni_tobi wa?
A ye dugutigi_fo wa?
I y' i bolotègè_ko wa?
I ye wari_di Musa ma wa?
U ye malo_feere wa?

DIALOGUE (Instructeur: le dessin 1 ou 2)

A: I ni ce.	A: Greetings.
B: Nba, i ni ce, i bisimila! I bòra min?	B: Nba, greetings. Welcome. Where are you back from?
A: N'bòra Musa bara sisan, n'taara bò Musa ye.	A: I just left Moussa's house. I went to visit Moussa.
B: Musa ka kènè?	B: How is Moussa?
A: Tòorò_t'a la, a b'i fo.	A: He is fine. He greets you.
B: I taara_yen tuma jumèn?	B: When did you go there?
A: N'taara_yen kabini selifana. An tora baro dumanba de la fo ka su_ko. An ye dute_wuli k'a min.	A: I've been there since ---. It was a great conversation that kept us there until nightfall. We fixed tea and drank it.
B: I ye jòn_ni jòn_ye_yen?	B: Who all did you see there?
A: N'ye Musa yèrè n'a ka denbaya_ n'a terikè_fila ye.	A: I saw Moussa himself and his family and two of his friends.
B: I ye suròfana_dun_yen wa?	B: Did you eat dinner there?
A: Ayi, n'ma suròfana_dun fòlò. Yan ta_sigira wa?	A: No, I haven't eaten dinner yet. Is it ready here?
B: Ayi, a ma sigi fòlò. I y'i ko?	B: No, it's not ready yet. Have you washed?
A: Ayi, n'ma n'ko fòlò. N'bè taa n'ko ka na.	A: No, I haven't washed yet. I'll go wash and come back.
B: N'i nana, an bè dumuni_kè.	B: When you come, we'll eat.

DIALOGUES FOR PRACTICE

1.	
A: Madu bè yan wa?	A: Is Madu here?
B: Ayi, a tè yan. A bòra.	B: No, he's not here now. He has gone out.
A: A taara min?	A: Where did he go?
B: A taara_dugu_kònò.	B: He went into town.
A: A bè segin ka na dumuni_kè wa?	A: Is he coming back to eat?
B: Ayi, a ye dumuni_kè kaban.	B: No, he has already eaten.

DIALOGUES FOR PRACTICE (Continued)

2.

A: N'bè taa (n'taara).

B: Kelen?

A: Òwò, n'bè taa. Sunògò bè n'na.

B: Ala ka sini jir'an na!

A: Amiina.

A: I'm going.

B: Already? (so soon?)

A: Yes, I'm going. I'm sleepy.

B: May God show us tomorrow.

A: Amen.

3.

A: I bè bamanankan mèn dè!

B: N'b'a mèn ddoni.

A: I mènna yan?

B: N'ye san kelen kè kaban.

A: Hey, you really understand Bambara!

B: I understand it a little.

A: Have you been here a long time?

B: I've already done one year here.

4.

A: I na-tuma mènna wa?

B: Òwò, a mènna. N'mènna yan kosèbè.

A: I na-kun ye mun ye?

B: N'na-kun ye sènè de ye.

A: Was your arrival a long time ago?

B: Yes, it was a long time ago.

I've been here a long time.

A: What's the reason for your coming?

B: The reason I came is agriculture (farming).

5.

A: Aw ye nyògòn ye kunun wa?

B: Ayi, an ma nyògòn ye, ni bi tè.

A: Aw bèna nyògòn ye tuguni wa?

B: Òwò, n'Ala sònna, an bè nyògòn ye sini.

A: Did you get to see each other yesterday?

B: No, we didn't see each other except today.

A: Are you going to try to see each other again?

B: Yes, if God is willing, we'll see each other tomorrow.

6.

A: A kèra di?

B: Foyi ma kè.

A: What's happening?

B: Nothing's happening at all.

TEXT

Bari taara bò Musa ye.

Bari taara Musa bara. A taara bò Musa ye. A donnen so kòndò, Musa y'a fo ka kurun d'a ma. A y'i sigi. Bari ni Musa muso ye nyògòn fo. O kò Musa muso nana ji d'a ma. A y'i min. A ye muso nyininka denw kibaruya la. Muso kò tóorò si t'u la. Musa muso tèmènna baara fè. Bari ni Musa tora baro la fo ka su kò. Su kolen, Bari ko k'a bè taa so. Musa ma sòn a ka taa so. Musa ko a ka to yèn u ka to dun nyògòn fè. A ye taali min kè Musa bara, o diyara Musa n'a ka somògòw ye kosèbè. U y'a nyini Bari fè a ka to ka na so kòndò. A sònna. A y'o lahidu ta u ye.

QUESTIONS

1. Bari taara min?

2. Bari taara bò jòn ye?

3. Bari donnen so kòndò, Musa y'a fo ka mun d'a ma?

4. A y'i sigi kurun kan wa?

TEXT (Continued) QUESTIONS

- | | |
|--|--|
| 5. Musa <u>muso</u> <u>ye</u> <u>mun</u> di Bari <u>ma</u> ? | 10. Bari <u>sonna</u> ka <u>na</u> <u>tuma</u> <u>ni</u> <u>tuma</u> <u>wa</u> ? |
| 6. Bari <u>ni</u> <u>jôn</u> <u>ye</u> <u>nyògòn</u> <u>fo</u> ? | 11. <u>A</u> <u>nali</u> <u>diyara</u> Musa <u>ye</u> <u>wa</u> ? |
| 7. Bari <u>ye</u> <u>muso</u> <u>nyininka</u> <u>mun</u> <u>na</u> ? | 12. <u>A</u> <u>diyara</u> Bari <u>fana</u> <u>ye</u> <u>wa</u> ? |
| 8. Musa <u>sonna</u> Bari ka <u>taa</u> <u>so</u> <u>wa</u> ? | 13. Bari <u>ye</u> <u>lahidu</u> <u>ta</u> <u>u</u> <u>ye</u> <u>wa</u> ? |
| 9. <u>U</u> <u>ye</u> <u>mun</u> <u>nyini</u> Bari <u>fè</u> ? | |

TRANSLATION

Barry's visit to Moussa

Barry went to Moussa's house. He went to visit Moussa. Having entered the house, Moussa greeted him and gave him a stool. He sat down. Barry and Moussa's wife greeted each other. After that, Moussa's wife continued with her work. Barry and Moussa continued talking until nightfall. After sundown, Barry said he was going home. Moussa said he should stay there so that they could eat "to" together. His visit that he made to Moussa's house pleased Moussa and his family very much. They hoped that Barry would keep coming to their home. He agreed. He promised them he would do it.

EXERCISES

TRANSFORMATION

- | | | |
|--|---|---|
| 1. A: <u>A</u> <u>bè</u> <u>bò</u> <u>lakòli</u> <u>la</u> . | 2. A: <u>N'b'a</u> <u>san</u> <u>sugu</u> <u>la</u> . | |
| B: <u>A</u> <u>bòra</u> <u>lakòli</u> <u>la</u> . | B: <u>N'y'a</u> <u>san</u> <u>sugu</u> <u>la</u> . | |
| <u>An</u> <u>bè</u> <u>taa</u> <u>kalanso</u> <u>kòndò</u> . | <u>A</u> <u>bè</u> <u>tamati</u> <u>feere</u> . | |
| <u>An</u> <u>bè</u> <u>na</u> <u>i</u> ka <u>so</u> . | <u>A</u> <u>bè</u> <u>daraka</u> <u>dun</u> . | |
| <u>Namasa</u> <u>bè</u> <u>sòrò</u> <u>suguba</u> <u>la</u> . | <u>A</u> <u>bè</u> <u>ji</u> <u>min</u> . | |
| <u>Mòni</u> <u>bè</u> <u>kè</u> <u>daraka</u> <u>ye</u> . | <u>U</u> <u>bè</u> <u>to</u> <u>dun</u> . | |
| <u>To</u> <u>bè</u> <u>kè</u> <u>suròfana</u> <u>ye</u> . | <u>Ali</u> <u>bè</u> <u>dumuni</u> <u>kè</u> . | |
| <u>U</u> <u>bè</u> <u>bò</u> <u>so</u> . | <u>N'bè</u> <u>sigarati</u> <u>min</u> . | |
| <u>A</u> <u>bè</u> <u>na</u> <u>sisan</u> . | <u>A</u> <u>bè</u> <u>gese</u> <u>da</u> . | |
| <u>N'bè</u> <u>segin</u> <u>santiri</u> <u>la</u> . | <u>Numu</u> <u>bè</u> <u>daba</u> <u>dila</u> . | |
| <u>U</u> <u>bè</u> <u>to</u> <u>santiri</u> <u>la</u> . | <u>N'bè</u> <u>wari</u> <u>d'u</u> <u>ma</u> . | |
| <u>Bala</u> <u>bè</u> <u>bò</u> <u>kayi</u> . | <u>A</u> <u>bè</u> <u>sukaro</u> <u>feere</u> <u>n'ma</u> . | |
| <u>A</u> <u>bè</u> <u>taa</u> <u>Ali</u> <u>bara</u> . | <u>A</u> <u>bè</u> <u>nburu</u> <u>san</u> . | |
| <u>N'bè</u> <u>na</u> <u>baarayòrò</u> <u>la</u> . | <u>A</u> <u>b'a</u> <u>san</u> <u>kèmè</u> <u>duuru</u> . | |
| <u>A</u> <u>bè</u> <u>feere</u> <u>butigi</u> <u>la</u> . | <u>N'bè</u> <u>n'</u> <u>sigi</u> <u>yan</u> . | |
| <u>Kilo</u> <u>bè</u> <u>feere</u> <u>kèmè</u> <u>segin</u> <u>segin</u> <u>na</u> . | | |
| <u>N'bè</u> <u>segin</u> <u>lèrè</u> <u>6</u> <u>la</u> . | | |
| <u>Karamògò</u> <u>bè</u> <u>to</u> <u>kalanso</u> <u>kòndò</u> . | | |
| 3. A: <u>A</u> <u>bè</u> <u>taa</u> . | | |
| B: <u>A</u> <u>ma</u> <u>taa</u> <u>fòlò</u> . | | |
| <u>U</u> <u>bè</u> <u>na</u> . | <u>A</u> <u>bè</u> <u>wari</u> <u>sòrò</u> . | <u>Mòni</u> <u>bè</u> <u>kè</u> <u>daraka</u> <u>ye</u> . |
| <u>A</u> <u>b'i</u> <u>da</u> . | <u>A</u> <u>bè</u> <u>gese</u> <u>da</u> . | <u>Ali</u> <u>bè</u> <u>foli</u> <u>kè</u> . |
| <u>Fanta</u> <u>b'a</u> <u>san</u> . | <u>U</u> <u>bè</u> <u>to</u> <u>dun</u> . | <u>Musa</u> <u>bè</u> <u>Fanta</u> <u>fo</u> . |
| <u>N'bè</u> <u>dumuni</u> <u>kè</u> . | <u>A</u> <u>bè</u> <u>bò</u> <u>Abijan</u> . | <u>A</u> <u>b'a</u> <u>feere</u> <u>ne</u> <u>ma</u> . |
| <u>I</u> <u>bè</u> <u>taa</u> <u>so</u> . | <u>U</u> <u>bè</u> <u>segin</u> <u>kalanso</u> <u>kòndò</u> . | <u>N'b'a</u> <u>d'i</u> <u>ma</u> . |
| <u>An</u> <u>bè</u> <u>ji</u> <u>min</u> . | <u>Tamati</u> <u>bè</u> <u>feere</u> <u>yan</u> . | <u>U</u> <u>b'a</u> <u>jir'an</u> <u>na</u> . |
| <u>A</u> <u>bè</u> <u>se</u> <u>yan</u> . | <u>Salati</u> <u>bè</u> <u>sòrò</u> <u>yan</u> . | <u>A</u> <u>b'i</u> <u>min</u> . |

EXERCISES (Continued)

QUESTIONS

A: I taara yen kaban?

B1: Òwò, n'taara yen kaban.

B2: Ayi, n'ma taa yen fòlò.

I ye dumuni_kè wà?
 I ye suròfana_dun wà?
 I y'a ye wà?
 I ye bamanankan_kalan wà?
 I ye ji_d'a_ma wà?
 I y'a jiri_a_la wà?
 I ye sira_sòrò wà?
 I ye sogo_san wà?
 I y'i ka rajo_feere wà?
 I y'i ko wà?

A sunògòra wà?
Ali bòra wà?
 I ye to_dun wà?
 I taara bò Musa ye wà?
Aw ye nyògòn ye wà?
Aw ye tèrèmèli_kè wà?
 I y'a fa_ji_la wà?
 I fara wà?
A ye dò bò_a_la wà?
 I mènna_yan wà?

COMBINATION

A: I bè kare kelen tèmèn.
 I bè fara i kini fè.

B: N'i ye kare kelen tèmèn, i bè
 fara i kini fè.

I bè taa.
 I bè segin_tuma_jumèn?

N'i taara, i bè segin_tuma_jumèn?

I bè dumuni_kè.
 I bè taa dugu_kònò wà?

N'i ye dumuni_kè, i bè taa dugu_kònò wà?

N'bè taa sugu_la.
 An bè nyògòn ye.

Ni n'taara sugu_la, an bè nyògòn ye.

A bè tilelafana_dun.
A bè dutè_min wà?

N'a ye tilelafana_dun, a bè
dutè_min wà?

U bè taa bò Musa ye.
U bè mèn_yen.

N'u taara bò Musa ye, u bè
mèn_yen.

N'bè taa so.
 N'bè sunògò_dòròn.

Ni n'taara so, n'bè sunògò_dòròn.

I bè se suguba_la.
 I b'a sòrò.

N'i sera suguba_la, i b'a sòrò.

A bè ji_min.
A tè fèn wèrè fè.

N'a ye ji_min, a tè fèn wèrè fè.

N'bè taa baarayòrò_la.
 N'bè tèmèn_baara_fè.

Ni n'taara baarayòrò_la, n'bè
tèmèn_baara_fè.

I bè tèrèmèli_kè kosèbè.
 I b'a sòrò_sòngò_duman_na.

N'i ye tèrèmèli_kè kosèbè, i
b'a_sòrò_sòngò_duman_na.

I bè dumuni_kè.
 I bè ji_min_wà?

N'i ye dumuni_kè, i bè ji_min_wà?

EXERCISES (Continued)

SENTENCE CONSTRUCTION

1. A: Musa ni Fanta ye baara_kè. 2. A: Ali ye Fanta fo.
 B: Musa ni Fanta ye baara_kè nyògòn fè. B: Ali ni Fanta ye nyògòn fo.

Olu kumana.
 Madu ni Awa taara.
 Ne ni Musa bòra.
 Bari ni Jo ye baara_kè.
 An ye dumuni_kè.
 I ni Bari dugutigi_fo.
 Aw sera.
 Olu nana.
 An ye sènè_kè.

Ne ye Madu sòrò.
 Ne y'i ye.
 Ami ma Babā famu.
 Muso_bè cè_dèmè.

En vous servant du dessin 33, décrire la partie de thé en employant les temps déjà vus. Ensuite demander aux stagiaires de décrire une partie de thé à laquelle ils ont assisté.

NOTES

1. In this unit you have been introduced to the Bambara tense, often called past, perfect, or completive. It is most often used to describe completed actions. In transitive constructions the past is indicated by the auxiliary ye. In intransitive constructions the auxiliary is the suffix -ra (or na or la) attached to the verb. In the negative, the past is formed in the same way for both transitive and intransitive constructions: the auxiliary is ma in regular auxiliary position.

Past Transitive Construction:
 (affirmative)

noun	ye	noun	verb
an	ye	dumuni_	kè
Fanta	ye	baara_	kè

Past Intransitive Construction:
 (affirmative)

noun	verb - ra
<u>a</u>	taara
<u>a</u>	nana

Past Negative Construction:

noun	ma	(noun)	verb
<u>a</u>	ma	baara	kè
<u>a</u>	ma	taa	

2. There are three forms of the past tense suffix. -ra is the basic form. It becomes -na after nasal consonants and vowels. It becomes -la if the consonant immediately preceding is an /r/ or /l/, e.g.:

a wulila he got up
a bolila he ran
a farala he turned off

a nana he came
a donna he entered
a famana he was away a long time

NOTES (Continued)

3. You have also been introduced to Bambara reciprocals in this unit. Reciprocals are usually translatable in English by "each other" in sentences like "We saw each other this morning." In Bambara they are marked by the word nyògòn occurring in the direct object slot. The reciprocal formula plus some examples are presented below:

BAMBARA RECIPROCALLS

Subject	Aux	Dir. Object	Verb	
Bari ni Muso	ye	nyògòn	<u>fo</u>	Barry and the woman greeted each other.
an	bè	nyògòn	ye	We will see each other.
an	ye	nyògòn	faamu	We understand each other.
Ali ni Musa	ma	nyògòn	sòrò	Ali and Moussa didn't find each other.
<u>u</u>	ma	nyògòn	ye	They didn't see each other.
an	ka	nyògòn	ye	Let's see each other.

Nyògòn is also used in the postpositional phrase nyògòn fè to mean "together". For example:

An ye baara kè nyògòn fè.

We worked together.

U bòra nyògòn fè.

They went out together.

Bari ni Musa ye to dun nyògòn fè.

Barry and Moussa ate (to) together.

A m' u ye nyògòn fè.

He has not seen them together.

4. Fòlò can be used after the negative past to mean "not yet", as in the following examples:

A ma taa fòlò.

He hasn't gone yet.

An ma dumuni kè fòlò.

We haven't eaten yet.

An ma nyògòn ye fòlò.

We haven't seen each other yet.

5. Kaban can be used after the affirmative past to mean "already" as in the following examples:

A bòra kaban.

He has already gone out.

N'y'a ye kaban.

I've already seen him.

An ye dumuni kè kaban.

We've already eaten.

U taara kaban.

They've already gone.

6. Kelen can be used to mean "already" when used with the affirmative tense, as in the following examples:

I bè taa kelen?

Are you already leaving?

Kelen?

Already? (So soon?)

Aw ye dumuni kè kelen.

Have you eaten already?

NOTES (Continued)

7. In earlier units, we saw the verb mèn meaning "to hear" or "to understand a language." The verb meaning "to stay a long time," "to endure", or "to last" is a homophone. Both are high tone. The latter is primarily used intransitively. When people find that you speak some Bambara they will sometimes ask:

I mènna yan wa?

Have you been here a long time?

This verb is also used to say "a long time ago" in sentences like the following:

A bòra a mènna.

We went out a long time ago.

An sera a mènna.

We arrived a long time ago.

U taara a mènna.

They went a long time ago.

8. Returning to the uses of the past tense in Bambara, it is important to point out that in certain contexts it can also be translated as a present or present perfect. For example:

N'i y'a ye, i k'a fò.

If/When you see him, you should greet him.

N'i ye kare fila tèmèn, i
bè fara i kini fè.

When you've gone two blocks, you turn to the right.

In this use, it overlaps with the hypothetical future. Using the hypothetical future, the above sentence would be:

I mana kare fila tèmèn, i
bè fara i kini fè.

As soon as you've gone two blocks, you turn to the right.

VOCABULARY

kibaruya or kibaru

news

kurun

stool

nali (na + li)

coming

na-tuma

arrival time, coming time

nyògòn

each other, together

An ye nyògòn ye.

We saw each other.

U ye nyògòn sòrò.

They found each other.

U taara nyògòn fè.

They went together.

sigi

be seated, sit, set, set down, set, be placed

Dumuni sigira.

The food is served.

N'y'a sigi tabali kan.

I put it down on the table.

taali (taa + li)

going, trip, departure

to --- la

remain at ---, to keep doing ---

An tora baro la.

We kept on talking.

VOCABULARY (Continued)

EXPRESSIONS

na bō --- ye
U nana bō ne ye.

taa bō --- ye.

Bari taara bō Musa ye.

come visit ---

They came to visit me.

go visit ---

Barry went to visit Moussa.

Ko is a verb which occurs only intransitively and for which su "night" is the only possible subject.

su kolen

su kōra

fo ka su ko (fo su ka ko)

night fallen ---

night has fallen

until nightfall

ASSIGNMENTS

1. Describe in as much detail as possible, a visit that you have made to the home of one of your Malian teachers or other Malian friends. Present your description to the class.
2. Describe in as much detail as possible, a visit that you made to the home of a friend in the States. Describe what you did during the visit and how much time you spent with your friend. Present your description to the class.

UNIT XVI

Nsiirin:

N'i bolo n'i sen y'i don ko_la,
i bè se ka bò a la, nka n'i nèn
y'i don min na, i tè b'o la dè!

Ko_bèe_ye waati_ye.

Sènè de fòlòla dinyè na.

Sènè de bè laban.

Past Aux particle

tun

Days of the week

kunun

bi

sinin

sininkènè

kunasini

Years

nyinan

salon

Nominal forms of adjectives

Adj + ya

Seasons

Continuous -la

CYCLE 1

- M-1 Bi ye --- ye. Today is ---.
Kunun tun ye --- ye. Yesterday was ---.
- C-1 A: Bi ye don jumèn ye?
B: Bi ye --- ye.
A: O tuma, kunun tun ye don jumèn ye?
B: Kunun tun ye --- ye.
- M-2 Ni bi ye ntènèn ye, kunun tun ye kari ye. If today is Monday, yesterday was Sunday.
Ni bi ye ntènèn ye, kunasini tun ye sibiri ye. If today is Monday, the day before yesterday was Saturday.
- C-2 A: Ni bi ye ntènèn ye, kunun tun ye don jumèn ye?
B: Ni bi ye ntènèn ye, kunun tun ye kari ye.
A: Ni bi ye ntènèn ye, kunasini tun ye sibiri ye.
- M-3 Ni bi ye --- ye, sini ye --- ye. If today is ---, tomorrow is ---.
Ni bi ye --- ye, sinikènè ye --- ye. If today is ---, the day after tomorrow is ---.
Ni bi ye --- ye, kunun tun ye --- ye. If today is ---, yesterday was ---.
- C-3 A: Ni bi ye --- ye, sini ye don jumèn ye?
B: Sini ye --- ye.

CYCLE 2

- M-1 Salon tun ye san 197_ ye. Last year was 197_.
Nyinan ye san 197_ ye. This year is 197_.
- C-1 A: Nyinan ye san jumèn ye? What year is this year?
B: Nyinan ye san 197_ ye.
A: Salon tun ye san jumèn ye? What year was last year?
B: Salon tun ye san 197_ ye.
- M-2 Salon n'tun bè Ameriki. Last year I was in America.
N'tun bè kalan kè yen. I was studying there.
N'tun tè baara kè yen. I wasn't working there.
- C-2 A: Salon i tun bè min? Where were you last year?
B: Salon n'tun bè Ameriki.
A: I tun bè baara kè yen? Were you working there?
B: Ayi, n'tun tè baara kè yen.
A: I tun bè mun kè yen? What were you doing there?
B: N'tun bè kalan kè yen.
- M-3 Salon, karamògò tun bè yan. Last year, the teacher was here.
A tun bè kalandenw dege He was teaching students in French.
tubabukan na.

CYCLE 2 (Continued)

- C-3 A: Salon karamògò tun bè min?
 B: Salon karamògò tun bè yan.
 A: A tun bè mun kè yan?
 B: A tun bè kalandenw dege
tubabukan na.

- M-4 N'tun tè Mali dòn. I didn't know Mali.
 N'tun b'a fè ka na yan. I wanted to come here.
A tun b'a fè ka taa Sènègali. He wanted to go to Senegal.

- C-4 A: I tun bè Mali dòn wa?
 B: Ayi, n'tun tè Mali dòn.
 A: I tun b'a fè ka na yan wa?
 B: Òwò, n'tun b'a fè ka na yan.
 A: Ale dun?
 B: A tun b'a fè ka taa Sènègali.

- M-5 N'tun ma taa yòrò si fòlò. I hadn't gone anywhere yet.
A tun yaalala dòni. He had travelled some.
A tun taara Faransi. He had gone to France.

- C-5 A: I tun taara yòrò la wa?
 B: Ayi, n'tun ma taa yòrò si fòlò.
 A: Ale dun? A tun taara yòrò la wa?
 B: Òwò, a tun yaalala dòni.
 A: A tun taara min?
 B: A tun taara Faransi.

CYCLE 3

Instructeur: En vous servant des dessins 23, 24, 25 et 26, enseigner les saisons et les termes reliés.

DIALOGUE

- | | |
|--|--|
| A: N' <u>kòrò</u> , e bè <u>mun</u> baara <u>kè</u> ? | A: My brother, what work do you do? |
| B: Ne ye cikèla ye. | B: I'm a farmer. |
| A: <u>Sènè</u> ka d'i ye <u>wa</u> ? | A: Do you like farming? |
| B: <u>Òwò</u> , <u>sènè</u> ka di n ye kòsèbè. | B: Yes, I like farming very much. |
| A: Mun na? | A: Why? |
| B: N' bè <u>sènè</u> kè ka n'ka denbaya
balo. N' b'a tò feere. <u>O</u>
tò bè kè <u>mògò</u> wèrèw balo ye.
<u>U</u> b'a fò ko an bè kòori min
<u>sènè</u> k'o bè kè bagi ye. <u>O</u>
fana kòsòn, n'bè <u>sènè</u> kè. | B: I farm to feed my family. I sell
the remainder. The remainder
becomes someone else's food.
They say that the cotton we plant
becomes cloth. And for that
reason too, I am farming. |
| A: I ye <u>sòrò</u> kè nyinan kòsòbè <u>wa</u> ? | A: Did you produce much this year? |
| B: <u>Ayi</u> . N' ka <u>sòrò</u> <u>binna</u> <u>dòni</u>
nyinan. | B: No, my production fell a bit this
year. |

DIALOGUE (Continued)

- A: Mun y'i ka sòrò bin?
 B: Ja de kèr'a sababu ye.
 A: Dönnikèlaw ko ko ja bèna san
 wòoro kè.
 B: N'o ye tinyè ye, mògò ka kan ka
 fèere nyini sòròko la.
 A: E hakili bè fèere jumèn na?
 B: Ni hakili la, an ka kan ka do n
 fara an ka nyòforò ni maloforo
 kan, ani an ka kòoriforo. N'
 hakili bè fana ka fèn wèrèw sèrè.
 A: O ye hakili nyuman ye. I jija i
 k'o ke.
- A: What made your production fall?
 B: The drought was the reason.
 A: The learned men say that the
 drought will last seven years.
 B: If that's true, someone must find
 a solution to this production
 matter.
 A: What solution are you thinking of?
 B: I think we must add to our millet
 field and rice field and cotton
 field. I am thinking also
 about growing other things.
 A: That's a good idea, try to do that.

DIALOGUES FOR PRACTICE

1.
 A: Ne fòra i kò kunun. I tun
 taara min?
 B: N'tun ma taa yòrò jan. N'tun
 taara kèrèfè-so kò kònò.
 A: I missed you yesterday. Where
 had you gone?
 B: I hadn't gone far. I had gone
 next door to a certain house.
 I was in a house nearly.
2.
 A: N'y'i ye dugu kònò kunun.
 I tun bè taa min?
 B: N'tun bè taa sugu la.
 A: I tun bè taa mun kè sugu la?
 B: N'tun bè taa sogo san.
 A: I saw you in town yesterday.
 Where were you going?
 B: I was going to the market.
 A: What were you going to do in
 the market?
 B: I was going to buy meat.
3.
 A: I tun ye n'wele, mun tun don?
 B: Mògò de tun b'i makònò.
 A: Jòn tun don?
 B: N'hakili bòra a tògò kò.
 A: Cè surunman tun don wa?
 B: Òwò.
 A: Kariba tun don. A tun y'a fò
 n'ye, k'a tun bè na.
 A: You were calling me, what was it?
 B: There was someone waiting for you.
 A: Who was it?
 B: I've forgotten his name.
 A: Was it a short man?
 B: Yes.
 A: It was Kariba. He had told me
 he would come.
4.
 A: Kini tun ka di wa?
 B: Òwò, a tun ka di. A diya tè
 se ka fò ka ban.
 A: A tun ka ca wa?
 B: Ayi, a tun man ca. N'ma fa
 fòlò. Kòngòba tun bè n'na.
 or: Òwò, a caya fana tè se ka
 fò ka ban.
 A: Was the rice good?
 B: Yes, it was good. It was
 indescribably delicious.
 A: Was there a lot of it?
 B: No, there wasn't much. I'm not
 full yet. I was really hungry.
 or: Yes, I can't tell you
 how much there was.

DIALOGUES FOR PRACTICE (Continued)

5.

- A: Ni n'taara n'bè sigiyòrò sòrò wa? A: If I go, will I find a place to sit?
 B: Òwò, n'i taara i bè sigiyòrò sòrò, B: Yes, if you go you will find a place
 nka n'i ma taa joona i b'i sigi to sit, but if you don't go early,
duguma. you will sit on the floor.

6.

- A: I bòra kunun wa? A: Did you go out yesterday?
 B: Òwò, n'bòra-ka taa dugu kònò B: Yes, I went out and into town,
 nka n'ma mèn yen. N'seginna but I didn't stay there long.
joona. I came back early.

7.

- A: N'mana taa, i bè n'nadon wa? A: When I go will you let me in?
 B: Òwò, i mana taa, n'b'i ladon. B: Yes, when you go, I'll let you in.

8.

- A: San tun mana jò, aw tun bè mun A: When the rain came, what were
kè? you doing?
 B: San tun mana jò, an tun bè taa B: When the rain came, we were
yaala. going out to walk around.

9.

- A: Ne tun ka kan ka mun kè? A: What was I supposed to do?
 B: E tun ka kan ka tobili kè. B: You were supposed to do the
 cooking.
 A: O tun ma fò ne ye. Ne tun A: I wasn't told that, I thought
hakili la n'tun ka kan ka daga I was supposed to fill the jar.
fa de.
 B: Ayi, o tun fòra Nyèba de ye. B: No, Nyèba was told that. She
Ale de tun ka kan ka ji ta ka was supposed to get water and
daga fa. fill the jar.

TEXT

Bakari ye sènèkèlaba ye. A bè se ka sènè kè k'a ta sògòmo fo fitiri.
 A tun bè se ka nyòbòrè tan ni malobòrè segin ni kòori tònì saba sòrò samiya
 kelen na. Nka ja nana kè. A san fòlò la, a ma se k'a ka hakè kòròw si
sòrò. Ja san filanan fana, Bakari ma foyi sòrò k'a da a ka hakè kòròw
kan. A ko: "mògò bè baara kè de ka dò fara i ka sòrò kan, ni fèn tè far'a
kan, i ka kan ka fèerè wèrè nyini." O kò Bakari ye dò fara a ka kènè
kòròw kan, n'olu ye maloforo kènè ye, ani nyòforo kènè, ani kòoriforo kènè.
 A ye foro kuraw bò. A ko: "foro kòròw sòrò ni foro kuraw sòrò mana fara
jamana ka nafa b'o la. Ja nana, o ye tinyè, nka ja man kan ka cè fèere
bèe bò a kònò. An t'a fò bamanankan na wa ko cè fèere mana ban, a ka
cèya banna?"

QUESTIONS

1. Bakari bè mun baara kè?
2. A bè se ka sènè kè tile bèe wa?
3. A tun bè hakè jumèn sòrò a ka fòròw la?
4. Ja san fòlò, a sera ka hakè kòròw sòrò wa?
5. A san filanan dun?
6. Bakari ko mògò bè baara kè mun kòsòn?
7. Ko ni fèn tè fara i ka sòrò kan, i ka kan ka mun kè?
8. Bakari ye mun kè?
9. Bakari mana sòrò caman kè, jòn ka nafa b'o la?
10. Bakari ko ko cè bè mun bolo?

TRANSLATION

Bakari is a farmer. He is able to farm from morning till dusk. He could get 10 sacks of millet, eight sacks of rice and three tons of cotton a year. But the drought came. The first year, he was not able to get his former quantities. The second year, Bakari did not get any more than he got the first year. He said: "One works to increase one's yields; if they do not increase, you ought to look for another solution." After that, Bakari added to his old surfaces, which are the surface of the millet field, the surface of the rice field, the surface of the cotton field. He said: "If the yields of the old fields and the yields of the new ones are added, I think I will not be short of my old yields. I benefit from that; the country benefits from that. It is true the drought came, but the drought must not make a man forget all his flexibility. Don't we say in Bambara that when a man loses his flexibility, he loses his manhood?"

EXERCISES

SUBSTITUTION

Instructeur: la deuxième fois le stagiaire doit mettre le suffixe lui même.

<u>A</u> diya tè se ka fò ka ban.	A diya tè se ka fò ka ban.
- <u>janya</u> - - - - -	- <u>jan</u> - - - - -
- <u>juguya</u> - - - - -	- <u>jugu</u> - - - - -
- <u>bonya</u> - - - - -	- <u>bon</u> - - - - -
- <u>teliya</u> - - - - -	- <u>teli</u> - - - - -
- <u>diya</u> - - - - -	- <u>di</u> - - - - -
- <u>jèya</u> - - - - -	- <u>jè</u> - - - - -
- <u>timiya</u> - - - - -	- <u>timi</u> - - - - -
- <u>caya</u> - - - - -	- <u>ca</u> - - - - -
- <u>kènèya</u> - - - - -	- <u>kènè</u> - - - - -
- <u>juguya</u> - - - - -	- <u>jugu</u> - - - - -
- <u>diya</u> - - - - -	- <u>di</u> - - - - -

TRANSFORMATION

1. A: Wari_ka ca n'kun.
 B: Wari_tun ka ca n'kun,
 nka_sisan a man ca.

Fanta ka dōgōn.
 Kulubali ka kisè.
 Ali ka kolon.
 Bari ka surun.
 Mobili ka ca.
 Muso ka nyi.
 So ka dōgōn.
 Amadu ka moto ka teli.
 Musa ka bon.
 Balō sōngō ka jugu.
 Ji ka suman.
 Dutè ka kalan.
 Dumuni ka di.

2. A: N'tun bè taa so.
 B: N'tun taara so.

A tun bè bō yan.
 An tun bè sunōgō.
 A tun bè ji_min.
 A tun bè kalan_kè.
 N'tun bè bō_kè.
 Ali tun bè kalan_kè.
 U tun bè lètèrè_sèbèn.
 An tun bè daraka_dun.
 Olu tun tè baara_kè.
 Fanta tun bè kasi.
 Keyita tun tè mobili_boli.
 Madu tun bè sènè_kè.
 Aw tun bè bō_kalanso_kònò.

COMBINATION

- A: Sidibe bè taa. A ma taa.

Ali bè yan.
 A bōra sisan.

Bari b'a fè ka taa.
 A ma taa fòlò.

An ka kan ka nyōgōn ye.
 An ma nyōgōn ye fòlò.

Musa tun ka kan ka na.
 A ma na fòlò.

A bè baara_kè yan.
 A bōra ka taa yōrō wèrè.

N'bè gese_da.
 N'y'a dabila.

N'bè se mobili la.
 N' man farin a nyè sisan.

N'bè anglèkan fò.
 N'tè se sisan.

A bè Fanta fè.
 A t'a fè sisan.

Musa tun bè sènè_kè.
 A bè gese_da sisan.

- B: Sidibe tun bè taa nka a ma taa.

Ali tun bè yan nka a bōra sisan.

Bari tun b'a fè ka taa, nka a
 ma taa fòlò.

An tun ka kan ka nyōgōn ye,
 nka an ma nyōgōn ye fòlò.

Musa tun bè na, nka a ma na fòlò.

A tun bè baara_kè yan, nka a
 bōra ka taa yōrō wèrè.

N'tun bè gese_da, nka n'y'a
 dabila sisan.

N'tun bè se mobili la, nka
 n'man farin a nyè sisan.

N'tun bè anglèkan fò, nka n'tè
 se sisan.

A tun bè Fanta fè, nka a t'a fè
 sisan.

Musa tun bè sènè_kè, nka a bè
 gesè_da sisan.

NOTES

1. The seasons in Mali are quite different from those that most Americans are used to. There are two major seasons: rainy and dry. The rains begin in southern Mali, for example, in the latter part of May. They continue fairly regularly through September and there may be a few more rains in October. The months of December and January mark the cold season and in most areas of Mali, a warm wool sweater or jacket is a necessity in the evening. In February, the heat starts building up. There may be a brief one day or two day rain, referred to as the mango rain. Then the hot season begins. March, April and May are often very hot months with the temperature in the 90's or the 100's. It is not only the farmers who look forward to the beginning of the rains.

2. The major grammatical point in this unit is the auxiliary particle tun. Tun occurs before the auxiliary (if there is one), e.g.

<u>A</u> <u>tun</u> ye karamògò_ye.	He was the teacher.
<u>A</u> <u>tun</u> bè taa.	He was going.
<u>A</u> <u>tun</u> y'a kè.	He had done it.
<u>A</u> <u>tun</u> ben'a kè.	He would have done it.
<u>A</u> <u>tun</u> bolila.	He had run off.

In all instances, tun means generally past time. If we think of the auxiliaries of Bambara as referring not to the time (tense) of the action, but rather to the state of completion of the action (aspect) we might better understand the role of tun.

If we consider the auxiliary bè as referring to an aspect of action that is incomplete or noncompletive, we can understand how its combination with tun can be used to refer to a past state, e.g.

noncompletive: <u>A</u> <u>bè</u> yan.	He is here.
past, noncompletive: <u>A</u> <u>tun</u> bè yan.	He was here.

noncompletive: <u>A</u> <u>bè</u> dumuni_tobi.	She is cooking.
past, noncompletive: <u>A</u> <u>tun</u> bè dumuni_tobi.	She was cooking.

The auxiliary ye that we have referred to as the past auxiliary can be thought of as referring to the completed aspect of an action. Obviously something that is completed is also past. When combined with tun, the meaning refers to an action which was completed prior to some other action.

<u>A</u> ye baara_kè.	He did the work.
<u>A</u> <u>tun</u> ye baara_kè.	He had done the work.

Notice in addition that the completive aspect is used for cases in which the action is hypothetically completed. In conditional sentences, where English uses the present (and where in French the future perfect is used), Bambara uses the completive aspect, e.g.

N'a ye baara_kè, a bè taa. When he has done the work, we will go.

When combined with the future auxiliary, the meaning is translatable as a conditional perfect.

<u>A</u> <u>tun</u> bèna baara_kè.	He would have done the work.
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NOTES (Continued)

3. In most cases, the name of the day may be used by itself or it may be compounded with the word for "day", don, without any difference in meaning.

4. Many of the Bambara and Maninka dialects have a verbal aspect formed with the auxiliaries bè/tè and a suffix -la placed on the verb. The meaning of this aspect is on-going action, e.g.

<u>A</u> bè taala.	He is (in the act of) going.
<u>A</u> bè baara_kèla.	He is (in the act of) working.

Many speakers can use interchangeably either the present or this form of the verb which we will call the continuous. In many uses the continuous is preferred because it is more precise. Many speakers would therefore prefer to use in Cycle 2 of this lesson the following:

I <u>tun</u> bè <u>mun</u> kèla <u>yen</u> .	What were you doing there?
<u>N</u> <u>tun</u> bè <u>kalan</u> kèla <u>yen</u> .	I was studying there.

5. Adjectives are used exclusively to characterize the state that something is or was in, e.g.

<u>A</u> ka di.	It is good, pleasant.
<u>A</u> <u>tun</u> ka di.	It was good, pleasant.

Adjectives cannot be used to characterize the process which brought that state about. In order to be able to talk about the action, rather than the state, the suffix -ya is added to most adjectives.

<u>A</u> bè <u>bonya</u> .	It becomes big, enlarges.
* <u>A</u> <u>bonyana</u> .	It became big, enlarged.

Fanta <u>y'a</u> <u>bonya</u> .	Fanta enlarged it.
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*(Note: by extension, bonya also means "praise, respect."
Dògòya means "belittle, insult" as well as "diminish, reduce."

The adjectives nyi "good" and di "pleasant, nice" have, in most dialects, slightly irregular forms when -ya is added to them.

<u>Nyi</u> * <u>bonya</u> becomes in Bambara	<u>nyè</u>
in Maninka	<u>nya</u>

di + ya is often pronounced in Bambara ja although it is written diya.

The adjective plus -ya is in most cases the same form that is used for the noun counterparts of the adjectival verb. This is the form that is used to characterize, for example, abstract qualities like "redness, heat, slowness, stupidity, and beauty."

NOTES (Continued)

The adjective nyi has the noun counterpart nyumanya.

When functioning as active verbs, some adjectives do not require -ya. The following chart lists the adjectival verbs and the active verbal and nominal counterparts:

Adjective	Verb	Noun	Kòrò
ca	caya	caya	many/abundance
di	diya	diya	nice/pleasantries
bon	bonya	bonya	big/agrandisement
jan	janya	janya	long, far/length, distance
nyi	nya	nyumanya	good/improvement
jugu(n)	juguya	juguya	mean/meanness
jè	jèya, jè	jèya	light, clear/clarity, whiteness
fin	fin, finya	finya	dark, obscure/obscienty, blackness
bilen	bilen, bilenya	bilenya	red, bright, fierce/redness
goni	goniya	goniya	hot/heat
kalan	kalaya	kalaya	hot (water)/heat (water)
fisa	fisaya	fisaya	better/improvement
girin	girinya	girinya	heavy/weight
finyè	finyèya	finyèya	light/lightness
gèlèn	gèlèya	gèlèya	hard/difficult
kènè	kènèya	kènèya	healthy/health
kura	kuraya	kuraya	new/newness
kòrò	kòrò	kòròya	old/agedness
kunba	kunbaya	kunbaya	large/largeness
misèn	misènaya	misènaya	small/smallness
kisè	kisèya	kisèya	spirited/ spirit
timi(n)	timiya	timiya	sweet/sweetness
kumu(n)	kumun	kumunya	bitter/bitterness
kunan	kunaya	kunaya	sour/sourness
nògòn	nògòya	nògòya	easy/easiness, improvement
surun	surunya	surunya	short/shortness
suman	sumanya	sumaya	cool, slow/coolness, slowness
go	goya	goya	stupid, dull/stupidity
magan	magaya	magaya	fluid, soft, supple/softness
dògòn	dògòya	dògòya	small, young/smallness, insult

VOCABULARY

ban v.

A banna?

A tun ye baara ban.

ba v.

A banana.

bi

bò --- la v.

N'ye bōrè tan bò foro la.

finish

Is it finished?

He had finished the work.

get sick

He got sick.

today

get --- out of ---

I got ten sacks out of the field.

VOCABULARY (Continued)

bòrè n.
caya n.
dabila v.

N'ye baara_dabila.
diya (di + ya) n.
dògòya v.

A ka wari_dògòyara.
Fanta ye Umu dògòya.

fa v.
N'fara tewu!
A ye lampa fa taji la.

fonènè
fò --- kò
N'fòra i kò kunun.

funteni n.
hakili bò --- kò
N'hakili bòra a tògò kò.

k'a fò ko ---
A y'a fò ko Fanta bè na.

kunasini n.
kunun n.
ladon (la + don) v.

I ka ne ladon siniman na!
makònò v.

N'tun b'i makònò yen.
nògòya v.

A nògòyara.
nyinan n.
salon n.
samiyè, samiya n.
sini n.
sinikènè n.
sisan n.
taa yaala

A taara yaala.
tilema n.

sack
abundance (muchness)
quit ---, cease --- (from ---bila -
put down)
I quit work.
goodness (pleasantness)
get small, reduce in size, quantity
to insult
His money became less.
Fanta insulted Umu.
fill, get full, be full
I'm completely full.
He filled the lantern with kerosene.
cold season
miss --- (someone)
I missed you yesterday.
heat
forget ---
I forgot his name.
to say that ---
He said that Fanta is coming.
day before yesterday
yesterday
make --- enter, let --- in (from don -
to enter)
You should get me into the movie!
to wait for ---
I was waiting for you there.
get easier, get better
He got better (well).
this year
last year
rainy season
tomorrow
day after tomorrow
now
wander around, go walking
He went out to walk around.
hot season

ASSIGNMENTS

1. Get in touch with a farmer either through a teacher, a volunteer, or another Malian friend. Find out from him how he did during the last two rainy seasons. Present a report to the class containing at least the following information:

The farmer's name.
Where his house is.
Where his field is.
How big his field is.

How many sacks or kilos of millet and
peanuts he got from his field during
the last two rainy seasons.
For each of the two rainy seasons, include
how much of each crop he wanted or
had expected to get.

UNIT XVII

Nsiirin: Furu_ye wajibi_ye.
Ka sen_ni bolo_bò a la.

Some derivational morphology

causatives
la + verb

instrumentals verb + lan

without
noun + ntan

people of X
X + ka

V - able
V + ta

un-V-able
V + bali

CYCLE 1

Instructeur: Demander à un des stagiaires de jouer le rôle d'un malade, couché, qui est tellement faible, qu'on doit l'aider à tout faire. En jouant le rôle de son infirmier, travailler les verbes avec les préfixes la-, ma-, et les verbes avec suffixes -ya en vous inspirant des exemples suivants. Echanger les rôles après.

M-1 An ka kan ka to yan k'a ladon. We have to stay here to take care of him.

C-1 A: An ka kan ka mun kè?
B: An ka kan ka to yan k'a ladon.

M-2 Ni minnògò b'a la, n'b'a kungolo kòròta k'a lamin. If he's thirsty, I raise his head to have him drink.
Ni kòngò b'a la, n'b'a lawuli k'a ladumuni. If he's hungry, I get him up to have him eat.
O kò, n'b'a lada dilan kan tuguni. After that I make him lie back down on the bed.

C-2 A: Ni minnògò b'a la i bè mun kè?
B: Ni minnògò b'a la, n'b'a kungolo kòròta k'a lamin.
A: Ni kòngò b'a la dun?
B: Ni kòngò b'a la, n'b'a lawuli k'a ladumuni.
A: O kò i bè mun kè?
B: N'b'a lada dilan kan tuguni.

DIALOGUE

A: Farima i ni <u>sògòma</u> .	A: Good morning, Farima.
B: Nse, <u>musokòròba</u> , i ka <u>kènè wa</u> ?	B: Nse, musokoro. How are you?
A: <u>Tòorò tè</u> . I <u>cè</u> n'i <u>denw</u> ka <u>kènè wa</u> ?	A: I'm fine. How are your husband and your children?
B: <u>Tòorò si t'u</u> <u>la</u> .	B: They're fine.
A: <u>Ayiwa</u> Farima, n' <u>nana</u> i ka <u>wele lamèn</u> .	A: Good (o.k.) Farima, I came in response to your call. (to listen to your call).
B: <u>Baasi tè</u> . N'y'i <u>lana</u> k' <u>a</u> <u>d'a</u> <u>kan</u> n' <u>denmuso</u> <u>kòròba</u> <u>ka</u> <u>kònyò</u> <u>bèna</u> <u>kè</u> .	B: All right. I had you come because my eldest daughter's wedding is coming up.
A: <u>O</u> <u>ye</u> <u>hèrè ye</u> .	A: Well then, that's a good thing.
B: <u>Hèrè don</u> nka i <u>yèrè</u> <u>b'a</u> <u>dòn</u> ko <u>denmisèn nyuman don</u> . <u>A</u> <u>taali</u> <u>bè</u> <u>gan</u> n' <u>na</u> <u>kosèbè</u>	B: Eh, it's a good thing, but you know that she's a good child. Her leaving will be very hard for me.
A: <u>Furu ye</u> <u>wajibi ye</u> . <u>A</u> <u>tè</u> to <u>kè-</u> <u>bali ye</u> , <u>o</u> <u>tuma</u> <u>na</u> , an k' <u>an</u> <u>labèn</u> <u>ka</u> <u>kònyò</u> <u>in</u> <u>kè</u> !	A: Marriage is an obligation. It's without recourse, therefore let's prepare ourselves for this marriage.
B: I <u>ye</u> <u>tinyè fò</u> . <u>Furunafolo</u> <u>dira</u> , <u>fabonya</u> <u>ni</u> <u>babonya</u> <u>fana</u> <u>dira</u> .	B: You're right (You have said the truth). The dowry has been given, the gifts to the relatives have been given.
A: <u>O</u> ka <u>nyi</u> .	A: That's good.

DIALOGUE (Continued)

B: Fèn kelen tora. O de ye i
welekun ye. N'i ye ntènèn
sògòma masòrò, an bè taa
minanw san sugu la.

A: O tè baasi ye. Ala ka ntènèn
jir'an na.

B: Amiina.

B: There's one thing left. That's
the reason for my calling you.
If you have the time Monday
morning, let's go get the
housewares at the market.

A: That's no problem. May God show
us Monday.

B: Amen.

DIALOGUES FOR PRACTICE

1.

A: I ye bòrè ladon wa?

B: Owò, n'y'a ladon.

A: Did you have the sack put in?

B: Yes, I had it put in.

2.

A: I ye n'ka ci lase wa?

B: Owò, n'y'a lase.

A: Did you deliver my message?

(Did you make my message arrive?)

B: Yes, I delivered it. (Yes, I
made it arrive.)

3.

A: Nin fèn in ye n'tòorò kosèbè.
An k'a lajè nyògòn fè!

B: I ni jòn? Ne kòni tè, bawo
ne tè foyi dòn a la.

A: This thing has troubled me a lot.
Let's look at it together!

B: You and who? Surely not me,
because I know nothing about it.

4.

A: Mun y'i lana yan?

B: Dugutigi ye ne lana yan.

A: What made you come here?

B: The chief made (had) me come here.

TEXT

Ngolo b'a muso ladon bi. A fòra siginyògòn ni balimaw bèe ye. U bè
yòrò o yòrò, wele bilala u ma. Kabini kònyò-don tò tora tile saba, u bè
kònyòmuso labènni daminè fo ka taa se a kèdon yèrè ma. O b'a sòrò balimaw
bèe nana. A bè kè mankanba ye. Nyamakalaw bè tilen fòli ni dòngilida la.
Dòn bè kè fan bèe fè i n'a fò selidon. Mògò bèe nisòn ka di fo kònyòmuso
yèrè. A bè tilen ka kasi k'a d'a kan a bèna a ka du bila ka taa sigi du
wèrè kònò.

TRANSLATION

Ngolo will have his wife brought home today. All the neighbors and
relatives have been told. Wherever they are, the message was left for
them. They began preparing the bride three days before the wedding day
and continued right up to the wedding day. By now all the relatives have
arrived. There is a lot of noise. The casted people will spend the
day greeting and singing songs. Dancing will take place all around
just like on festival day. Everyone is very happy except the bride her-
self. She will cry all day because she is leaving her home to settle
in another home.

TEXT (Continued)

QUESTIONS

- | | |
|--|--|
| 1. Ngolo bè <u>mun</u> kè <u>bi</u> ? | 5. Kònyòm <u>uso</u> nisòn ka di <u>wa</u> ? |
| 2. <u>A</u> fòra jòn <u>ye</u> ? | 6. <u>Mun</u> na kònyòm <u>uso</u> bè <u>tilen</u> ka <u>kasi</u> ? |
| 3. <u>U</u> ye kònyòm <u>uso</u> labènni <u>daminè</u>
don <u>jumèn</u> ? | 7. <u>Mun</u> na <u>a</u> ka kan ka taa <u>sigi</u> du
wèrè kònò? |
| 4. Nyam <u>akalaw</u> bè <u>mun</u> kè? | |

EXERCISES

TRANSFORMATION

Instructeur: Faire deux fois.

1. A: Ali ka kisè. B: Ali kisèyara.

Musa ka bon.
A sòngò ka gèlèn.
Woro ka kunan.
Bana ka jugun.
Juru ka surun.
Na ka timin.

Malo ka go.
Mògo ka ca Bamakò.
So ka dògòn.
Ji ka suman.
Nburu ka magan.
Dute ka kalan.

2. A: A bòra so kònò.
I donna siniman na.
U jiginna ka bò jirisun na.
Aw yèlènna kulu kan.
I siranna kosèbè.
A nana joona.
U bolila.
A sera bamanankanfò la.
U y'u pan.
U y'u dege.
A taara sisan.
U binna.
A fara ji la.
A munumununa.

- B: N'y'a labò so kònò.
N'y'i ladon siniman na.
N'y'u lajigin ka bò jirisun na.
N'y'aw layèlèn kulu kan.
N'y'i lasiran kosèbè.
N'y'a lana joona.
N'y'u laboli.
N'y'u lase bamanankanfò la.
N'y'u lapan.
N'y'u ladege.
N'y'a latan sisan.
N'y'u labin.
N'y'a lafa ji la.
N'y'a lamunumunu.

COMBINATION DRILL

N'ye n'sigi.
N'tun bè baara kè.

N'sigilen tun bè baara kè.

N'tununna.
N'tun bè suguba la.

N'tununnen tun bè suguba la.

N'taara.
N'ma foyi sòrò.

N'taalen ma foyi sòrò.

N'kununna.
N'ye daraka nyini.

N'kununnen ye daraka nyini.

EXERCISES (Continued) COMBINATION DRILL

N'ye'n da.
N'tun bè ka miiri n'somògow la.

N'dalen tun bè ka miiri n'somògòw la.

A sera.
A ye ci_fò a ye.

A selen ye ci_fò a ye.

Ci_fòra.
A sèginna Bamakò.

Ci_fòlen a sèginna Bamakò.

A y'a jo.
A bè se ka maga tufa_la.

A jòlèn bè se ka maga tufa_la.

N'ye lètèrè_sèbèn.
N'y'a ci n'fa ma Ameriki.

N'ye lètèrè_sèbènnen_ci n'fa ma Ameriki.

NOTES

1. In Bambara any verb can take the prefix la-, giving the verb a causative or indirect agency meaning, e.g.

A ye den_lataa.

He caused the child to go.

He had the child go.

Many verbs, however, have developed specialized meanings in the causative which cannot be predicted as the sum of their parts, e.g.

lamèn	listen	mèn	hear
ladege	imitate	dege	teach
laminè	answer	minè	seize, take
lagosi	despise, denigrate	gosi	beat
labèn	prepare	bèn	meet
ladiya	reward	diya	please

In these cases, the verb forms with la- have to be learned as if they were not at all related to other verb forms.

2. As we saw previously, past participles of verbs are formed by adding the suffix -len, e.g.

sigi	'sit'	sigilen	'seated'
taa	'go'	taalen	'gone'

In English participial phrases either past or present usually come at the end of the sentence regardless of the noun they modify. For example,

John painted the picture eating popcorn.

John wrote the book seated at the window.

In each case, the underlined participial phrase describes the state or condition of John.

NOTES (Continued)

In Bambara participial phrases must immediately follow the nouns that they modify, e.g.

Cè sigilen ye baara_kè. The man, seated, did the work. or
The man did the work seated.

Note that the placement of the definite article distinguishes this construction from that in which the past participle is used as an adjective, e.g.

Cè sigilen_ye baara_kè. The seated man did the work.

[_ - - - - - _]

In this case the tone of sigilen is subject to the compound tone rule, becoming high as the last element in a compound.

3. The causative la- cannot be used for English expressions containing more than two arguments or positions. That is, in English, we can say:

I had Bill go (two positions: I, Bill)
I had Bill wash the car. (three positions: I, Bill, car)

In Bambara only the two-positions constructions can be expressed with la-.

A ye daga_laci. He had the pot broken.

but not: He had Baba break the pot.

According to the rules of Bambara grammar, this means that the objects of causative verbs will always be the things that are undergoing the action (PATIENT) rather than the AGENT. The only exception to this is the rather defective quasi-causative form, ladumuni, which means "make eat, feed".

4. There are also verbs that appear to have a prefix ma-. The function of this prefix seems to have been lost, and the meaning can no longer be predicted:

mada	submit to, to calm down
makasi	complain, whine
mabò	remove, take away
majigin	go along with ---, conform with ---
makòndò	wait for
magèrè	approach
madon	approach
masòrò	have the time

NOTES (Continued)

5. -lan is a suffix that can be placed on a verb to derive the instrument that performs the action described by the verb. If the verb ends with a nasalized consonant or vowel, this suffix becomes -nan. For example:

gosi	to beat, hit	gosilan	a beater
munun	to turn, stir	mununan	stirrer
susu	to grind (in mortar)	susulan	pilon, pounder
		jiminnan	water drinker
		jiritigèlan	tree cutter

6. -ka is a suffix which can be added to all nouns of place to express the meaning 'person of/from ---, people of ---.'

yan	here	yankaw	people from here
yen	there	yenkaw	people from there
		Bamakòkaw	people of Bamako

Names of families can be changed to nouns of place by adding the postposition la. This then may be subject to the addition of ka.

Keyitala	at Keita's
Keyitalakaw	Keita's people

7. -ntan is a suffix roughly equivalent to '-less' or 'without' in English.

kun	head	kunntan	headless, mindless, stupid
wari	money	warintan	moneyless, impoverished
den	child	denntan	childless

8. -ya is a suffix which functions to create abstract nouns. It is roughly equivalent to '-ness' or 'hood' in English.

cè	man	cèya	manliness
den	child	denya	childhood
hadamaden	child of Adam, human	hadamadenya	humanity

-ya can be added to already derived forms, e.g.

kunntan	stupid	kunntanya	stupidity
denntan	childless	denntanya	childlessness

-ya can also be added to noun-adjective combinations, e.g.

tulo gèlèn	hard ear, stubborn	tulogèlènya	stubbornness
cè kolon	worthless man	cèkolonya	cowardice

NOTES (Continued)

9. -ta is a suffix added to verbs which is roughly equivalent to '-able' in English; that is the thing in question is subject to or able to undergo the action of the verb, e.g.

<u>san</u>	buy	<u>santa</u>	buyable, for sale
<u>dun</u>	eat	<u>dunta</u>	edible
<u>jen</u> i	burn	<u>jenita</u>	burnable
<u>min</u>	drink	<u>mint</u> a	drinkable

10. -bali is a suffix added to verbs which is roughly equivalent to 'un...able' in English; that is, the thing in question is NOT subject to or able to undergo the action of the verb, e.g.

<u>faga</u>	kill	<u>fagabali</u>	unkillable
<u>jò</u>	stop	<u>jòbali</u>	unstoppable
<u>fa</u>	fill	<u>fabali</u>	unfillable
<u>sa</u>	die	<u>sabali</u>	immortal
<u>dun</u>	eat	<u>dunbali</u>	inedible
<u>malo</u>	shame	<u>malobali</u>	shameless

VOCABULARY

baasi	n.	problem
<u>bilen</u>	v.	to get red, redden
<u>A</u> da <u>bilenna</u> .		His mouth got red.
Woro ye n'da <u>bilen</u> .		The kola made my red mouth.
<u>bonya</u> (bon-ya) v.		get big, increase, show respect for
<u>A</u> ka denbaya <u>bonyana</u> .		His family increased (grew).
<u>A</u> bè mògò bèe <u>bonya</u> .		He respects everyone.
An y'an ka so <u>labonya</u> .		We enlarged our house.
<u>caya</u> (ca-ya) v.		grow in member, increase, become plentiful
Mobili cayara Bamakò.		Cars have increased in Bamako.
<u>A</u> ye ji la caya daga kònò.		She increased the water in the jar.
denmusokòròba (den-muso-kòrò-ba) n.		eldest daughter
<u>diya</u> (di-ya) v.		please
<u>A</u> diyara ne ye.		It pleased me.
la diya		make good, happy
<u>A</u> y'a den la diya.		He made his child happy.
<u>fabonya</u> (fa-bonya) n.		gift to a parent or relative at
		wedding time
<u>fin</u> v.		get black, dark
San finna.		The sky darkened.
<u>fin</u>		dye (indigo)
Muso ye fini <u>fin</u> .		The woman dyed the cloth.
<u>finyèya</u> (finyè-ya) v.		to get light (weight)
<u>A</u> doni <u>finyèyara</u> .		His load lightened.
I ka n'doni <u>finyèya</u> !		You should lighten my load!
<u>fisaya</u> (fisa) v.		be better, do better, prefer, improve
E <u>fisayara</u> ne ye.		You did better than I.
<u>A</u> b'a muso fòlò <u>fisaya</u> n'a.		He prefers his first wife over his
		second.

NOTES (Continued)

furunafolo (furu-nafolo) n.
gan --- la v.

A taali bè gan ne na.
 gèlèya (gèlèn-ya) v.
A sòngò gèlèyara.
 Jula ye bagi sòngò gèlèya.

girinya (giri-ya) v.
A muso girinyara.
 Dumuni ye ne (la) giriya.
 goniya (gonin) v.

Ji gonyara.
 Muso bè ji goniya don o don.
 janya (jan-ya) v.
 Musa janyana.
 la janya

Y'an kasira lajanya.
 jèya v.
 So kònòna jèra sisan.
A y'i jèya n' ye.
A y'a ka mobili ko k'a jèya.
 juguya v.
 Wulu juguyara.
 I kana wulu lajuguya!

kalaya (kalan) v.
 Ji kalayara.
A bè ka ji kalaya.
 kònyò n.
 labèn v.
 An k'an labèn
 lamèn v.
 N'bè i lamèn. (N'tulo b'i la)
 lamò v.
 Jòn y'i lamò?
 lanyà v.
A y'a ka so lanyà.

minan n.
 nìsòn n.
 nyè (nyi-ya) v.
 Kalan bè ka nyè sisan.
 sòn v.
 I ka kan ka sòn o ma.

dowry
 to heat, to be difficult for, to be hard for
 Her leaving will be hard for me.
 become hard, expensive, difficult
 The price became expensive.
 The Dyula raised the price of cloth.
 get heavy, become heavy
 His wife got heavy.
 Eating made me heavy.
 get hot
 The water got hot.
 The woman heats water every day.
 get tall, get long
 Moussa grew tall.
 lengthen
 You lengthened our way.
 get white, whiten, clean, purify, clarify
 The house is clean now.
 He was honest with me.
 He cleaned his car.
 get mean, get worse.
 The dog got mean.
 Don't make the dog worse! (i.e. provoke, tease)
 to get hot
 The water got hot.
 He is heating water.
 marriage
 to prepare
 Let's prepare ourselves.
 to listen to
 I'm listening to you.
 to bring up, to raise
 Who brought you up?
 to improve
 He improved his house. (He had his house improved).
 utensils, household articles
 humor, mood
 become good, pretty
 Studying is getting better now.
 to accept, to resign oneself to
 You have to accept that.

UNIT XVIII

Nsiirin: Mògò tè muso nyini selidon (fè).

Future

Counterfactual

Defective verb ko

Subordinate clauses with ka

Ko - clauses

Time adverbs

CYCLE 1

Instructeur: dessins 32, 33, 34, 35, 36, 37.

- M-1 Sibiri nata n' (bè) na kunun lèrè 7 la. Next Saturday I'll wake up at 7:00.
 N'mana kunun n' (bè) na n'ko. When I've gotten up, I'll bathe.
 N'mana n'ko, n' (bè) na n' bonbonsi (bonsi) di. When I've bathed, I'll shave.
 N'mana n'bonbonsi di, n' (bè) na taa daraka dun. When I've shaved, I'll go eat breakfast.
 N'mana daraka dun, n' (bè) na sigarati min. When I've eaten breakfast, I'll smoke a cigarette.
 N'mana sigarati min, n' (bè) na taa bò Musa ye. When I've smoked a cigarette, I'll go visit Moussa.
 N'mana se Musa ka so, an (bè) na dute wuli. When I get to Moussa's house, we will make tea.
 An mana dute wuli, an (bè) na baro kè fo tilegan fè. When we've made tea, we will talk until noon.
 Tilegan mana se, n'tèna to yen. When noon arrives, I won't stay there.
 N' (bè) na segin so ka dumuni kè ka n'da. I'll go back home and eat and lie down.

- C-1 A: Sibiri nata i (bè) na kunun lèrèjumèn na? What time will you get up next Saturday?
 B: Sibiri nata n' (bè) na kunun lèrè 7.
 A: I mana kunun, i (bè) na mun kè?
 B: N'mana kunun, n' (bè) na n'ko.
 A: I mana i ko, i (bè) na mun kè?
 B: N'mana n'ko, n' (bè) na n'bonbonsi (bonsi) di.
 A: I mana i bonsi di, (bè) na mun kè?
 B: N'mana a di, n' (bè) na taa daraka dun.
 A: I mana daraka dun, i (bè) na mun kè?
 B: N' mana daraka dun, n' (bè) na sigarati min.
 A: I mana sigarati min, i (bè) na taa min?
 B: N'mana sigarati min, n' (bè) na taa bò Musa ye.
 A: I mana se Musa ka so, aw (bè) na mun kè?
 B: N'mana se Musa ka so, an (bè) na dute wuli.
 A: Aw mana dute wuli, aw (bè) na mun kè?
 B: An mana dute wuli, an (bè) na baro kè fo tilegan fè.
 A: Tilegan mana se, i (bè) na to yen wa?
 B: Ayi, tilegan mana se, n'tèna to yen. N' (bè) na segin so ka dumuni kè ka n'da.

Instructeur: Revoir ce cycle ou des parties de ce cycle à la troisième personne. Varier les événements de la journée selon le stagiaire.

CYCLE 2

- M-1 Ni Musa nana, an (bè) na taa siniman na. When Moussa comes, we'll go to the movie.
 Siniman (bè) na bò kènèma. The movie will be held outside.
 Ni sanji nana, an (bè) na boli ka don dōloso kònò. If it rains, we'll run into the bar.
 Ni sanji ma na, an (bè) na to siniman kònò. If it doesn't rain, we'll stay at the movie.
- C-1 A: Aw (bè) na mun kè su in na. What will you do tonight?
 (su nin na)?
 B: Ni Musa nana, an (bè) na taa siniman na.
 A: Siniman bèna bò kènèma wa?
 B: Òwò, siniman (bè) na bò kènèma.
 A: Ni sanji nana, aw bè mun kè.
 B: Ni sanji nana, an (bè) na boli ka don dōloso kònò.
 Ni sanji ma na, an (bè) na to siniman kònò.
- M-2 Ni kalan ma kè yan sini, If class isn't held here tomorrow,
a (bè) na taa Kati. he will go to Kati.
 Ne fana (bè) na taa dugu kònò. I'm sure to get into town.
 Ni baara ma kè yan sini, a If work isn't (to be) done here
 (bè) na diya ne ye kosèbè. tomorrow, it will please me very much.
- C-2 A: Ni kalan ma kè yan sini, If class isn't held here tomorrow,
a (bè) na taa min? where will he go?
 B: Ni kalan ma kè yan, a (bè) na taa Kati.
 A: E dun? I (bè) na mun kè?
 B: Ne fana (bè) na taa dugu kònò.
 A: Ni baara ma kè yan sini, a (bè) na diya i ye wa?
 B: A (bè) na diya ne ye kosèbè!
- M-3 Ni n'y'a sòrò ka taa dugu If I get to go into town, I'll look
 kònò, n' (bè) na fèn dōw for some things at the central
 nyini suguba la. market.
 N' (bè) na bōgōlanfini ni I'll buy mudcloth and a grand boubou.
 dūlòkiba san.
 N' (bè) n'u ci n'ka denbaya ma. I'll send them to my family.
O kò, u (bè) na Ameriki fènw After that they'll send me some things
 ci ne ma. from America.
- C-3 A: N'i y'a sòrò ka taa dugu If you get to go into town, what will
 kònò, i (bè) na mun kè? you do?
 B: Ni n'y'a sòrò ka taa dugu
 kònò, n' (bè) na fèn dōw nyini suguba la.
 A: I (bè) na kasa san wa? Will you buy a wool (Mopti) blanket?
 B: Ayi, n' (bè) na bōgōlanfini ni dūlòkiba san.
 A: I (bè) na mun kè olu la? What will you do with those?
 B: N' (bè) n'u ci n'ka denbaya ma.
O kò, u (bè) na Ameriki fènw ci ne ma.

DIALOGUE

- A: I ni ce.
 B: Nba, i ni ce.
 A: Hèrè bè?
 B: Hèrè dōrōn.
 A: I bè boli ka taa min?
 B: Seli surunyara. N'bè n'teliya ka taa garibali_la ka taa selisaga_san.
 A: O tuma, o fana la f'i ka taa joona wa?
 B: Ōnhōn kè! Ni n'ma taa joona, n'tèna saga sōrō da duman_na.
 A: Ni saga da duman tè yèn dun? O bè mun tinyè?
 B: I t'o dōn? O bè fènba_tinyè, k'a d'a kan, wari caman tè n'kun.
 Ni ne ka denbaya_ma sagasogo_dun seli don, an tèna seli_diyabò.
 A: N'y'a faamu(ya) sa! F'i ka selisaga_san de. O tuma na, ne
 yèrè na taa dò san.
 B: An ka taa sisan. An k'an teliya.
 A: Ayiwa.

DIALOGUE - TRANSLATION

- A: Greetings.
 B: Nba. Greetings.
 A: How's everything?
 B: Everything's fine.
 A: Where are you running off to?
 B: The festival is approaching. I'm rushing to go to the sheepseller's
 to buy a sheep for the festival.
 A: Then for that too you have to go early?
 B: Of course! If I don't go early I won't get a sheep at a good price.
 A: And what if there aren't any sheep there at a good price?
 What difference will it make (What does that spoil)?
 B: Don't you know? That makes a big difference (That spoils a big thing),
 because I don't have much money. If my family doesn't eat for the
 festival, we won't enjoy the festival.
 A: Oh, I understand. So you have to buy a sheep for the festival? Then,
 I (myself) will go buy one too.
 B: Let's go now! Let's hurry!
 A: O.K.

DIALOGUES FOR PRACTICE

- A: N' ye wari_sōrō. N' ye so_san. N'i tun ye wari_sōrō i tun na mun kè?
 B: Ni n'tun ye wari_sōrō, (n'tun na mobili_san).
 (n'tun bè mobili san).
- A: I ye n' wele mun na de?
 B: N'ko n'b'a f'i ye, (k'a daminè bi la), mōgō_si kana tubabukan_fō yan tug
 (k'a ta bi la)
- A: Seli (bè) na kè tuma jumèn?
 B: A (bè) na kè dōgōkun nata.
 A: I ka taali dun? O bilala tuma jumèn_na?
 B: O bilala juma nata la.

4. A: I den laben_wolola san jumèn?
B: A wolola salon.

DIALOGUES FOR PRACTICE - TRANSLATION

1. A: I got some money. I bought a house. If you had gotten money, what would you have done?
B: If I had gotten money, I would have bought a car.
2. A: Why was it that you called me?
B: I said (I'll say it to you) that from now (today) on, no one should speak French here again.
3. A: When will the festival be held?
B: It will be held next week.
A: And what about your trip? That's put off until when?
B: That's put off until next Friday.
4. A: Which year was your last child born?
B: It was born last year.

DIALOGUES FOR PRACTICE

5. A: Mun b'i la?
B: Farigan (mura) de bè n'na.
A: O y'i minè tuma jumèn?
B: A ye n'minè surò.
A: Ala ka nōgōya kè.
B: Amiina. Ala ka dugawu minè.
6. A: Aw ka kalan_bè ban tuma jumèn?
An (bè) na tila kalan_na kalo nata_.
7. A: I ko n' ka mun kè?
B: N'ko i kan'a bèè ta. I ka dò_bila i dògòniw nyè.
8. A: E ko k'i tè bamanankan_kalan. O tuma, e ni sènèkèlaw bèna baara_kè cogo di?
B: N'bè baara_k'u nyana. N'b'a fò u ka sègin a kan.
A: O t'i ka baara_kè cogo ye.
9. A: I ye n'ka ci fò a ye (wa)? I y'a fò a ye ko ne de ko ten?
B: Owò. N'kèlen k'a fò k'e ko ten, a y'i kanto (jaabi, laminè) k'a tè na.

DIALOGUES FOR PRACTICE - TRANSLATION

5. A: What's the matter with you?
B: I have a fever (cold).
A: When did you catch it?
B: I caught it last night.
A: May God make it better.
B: Amen (so be it). May God accept the benediction.

DIALOGUES FOR PRACTICE (Continued) - Translation

6. A: When does your study finish?
B: We'll finish studying next month.
7. A: What did you say I should do?
B: I said you should not take it all. You should leave the rest in front of your younger brothers and sisters.
8. A: You said that you won't study Bambara. Then how will you and the farmers work (together)?
B: I'll do work before their eyes (in front of them). I'll tell them to do the same.
A: That's not the way you should do your job.
9. A: Did you tell him my message? Did you tell him that it was I who said so?
B: Yes, (and) having told him that you said so, he answered you (back) that he's not coming.

TEXT

Seliba Fulabugu

Dògòkun tèmènnen ni nin dògòkun in, cèw ni musow y'u labèn Fulabugu. U ye bagi tigè ka taa n'a ye kalaliyòrò. O finiw bèna don selidon. Cèw y'u kunw dí. Musow y'u kunw da (dila).

Seli sògòma, mògòw na taa seli. U mana bò seliyòrò, dutigi bèe na saga faga. Sogoba na tobi bèe ka so. Mògòw na taa balimaw ni buranw ni siginyògònw fo.

Wula da fè ani su fè mògòw bèna nyògòn dalajè ka tulong sugu bèe kè. Jeliw na dònkili da ka dòn kè. Seli nyògòn don duman tè.

TEXT - TRANSLATION: The Big Festival of Fulabugu.

Last month and this week, the men and the women of Fulabugu prepared themselves. They measured and bought cloth and took it to the tailor's. The men shaved their heads. The women had their hair done.

On the morning of the festival, the people will go pray. When they leave the prayer place, all the heads of families will slaughter sheep. Lots of meat will be cooked in everyone's houses. People will go to greet brothers, in-laws and neighbors.

In the afternoon and the evening people will gather together for all sorts of amusement. Griots will sing songs and do dances. There's no other day like the festival.

TEXT (Continued) QUESTIONS

1. Dògòkun tēmènnen ni nin dògòkun in, Fulabugu mògòw ye mun kè?
2. U y' u labèn mun na?
3. Seli surunyara wa?
4. Seli sògòma fè mògòw na mun kè?
5. U mana bò seliyòrò la, u bè mun kè?
6. Jòn na saga faga?
7. Mògòw na taa jòn ni jòn fo?
8. Su fè, mògòw bè nyògòn dala jè ka mun kè?
9. Jòn na dònkili da ka tila ka dòn kè?

EXERCISES

SUBSTITUTION

- | | |
|--|---|
| <p>1. N'bèna taa sugu <u>la</u>.
 <u>a</u> - - - - -
 - - - - - <u>dumuni</u> <u>kè</u>.
 - - - - - <u>taa</u> ka <u>na</u>.
 <u>u</u> - - - - -
 - - - - - <u>taa</u> bò Musa ye.
 - - - - - <u>wari</u> <u>sòrò</u>.
 <u>an</u> - - - - -
 <u>i</u> - - - - -
 - - - - - <u>bamanankan</u> <u>kalan</u>.
 - - - - - <u>di</u> ne ma.
 <u>aw</u> - - - - -
 - - - - - <u>sukaro</u> <u>san</u>.
 <u>n'</u> - - - - -</p> | <p>2. <u>A</u> na Fanta nyini.
 <u>u</u> - - - - -
 - - <u>u</u> <u>kunw</u> <u>di</u>.
 - - <u>ji</u> <u>ta</u>.
 - - <u>se</u> ka bamanankan <u>fò</u>.
 <u>n'</u> - - - - -
 - - <u>rajo</u> <u>feere</u> i ma.
 - - <u>sigarati</u> <u>san</u>.
 - - <u>to</u> <u>yan</u>.
 <u>i</u> - - - - -
 <u>an</u> - - - - -
 - - <u>taa</u> so.
 - - <u>baara</u> <u>kè</u>.
 - - <u>san</u> <u>fila</u> fè.</p> |
| <p>3. N'tèna taa sini.
 <u>a</u> - - - - -
 - - - - - <u>baro</u> <u>kè</u>.
 <u>u</u> - - - - -
 - - - - - <u>a</u> d'an ma.
 <u>n'</u> - - - - -
 - - - - - <u>fò</u> i ye.
 - - - - - <u>rajo</u> <u>feere</u> <u>a</u> ma.
 <u>u</u> - - - - -
 - - - - - <u>na</u> bò ne ye.
 - - - - - <u>wari</u> <u>di</u> mògò <u>ma</u>.
 - - - - - <u>a</u> <u>feere</u> <u>o</u> sòngò <u>la</u>.
 <u>a</u> - - - - -
 - - - - - <u>sukaro</u> <u>san</u> k'<u>a</u> di ne ma.</p> | <p>4. N'mana n'ko n'bèna <u>daraka</u> <u>dun</u>.
 N'mana kunun - - - - -
 - - - - - n'bèna n'ko.
 - - - - - n'bèna taa <u>kalanso</u> <u>kòndò</u>.
 N'mana <u>daraka</u> <u>dun</u> - - - - -
 - - - - - n'bèna n'bonbonsi <u>di</u>.
 - - - - - n'bèna taa n' da.
 N'mana <u>tila</u> baara <u>la</u> - - - - -
 N'mana <u>dumuni</u> <u>kè</u> - - - - -
 N'mana <u>tila</u> kalan na - - - - -
 - - - - - n'bèna bò <u>kalanso</u> <u>kòndò</u>.
 - - - - - n'bèna <u>dumuni</u> <u>kè</u>.
 - - - - - n'bèna n'lafinyè.
 - - - - - n'bèna <u>sunògò</u>.</p> |

B: N'mana san fila kè yan, n'bèna
taa Ameriki.

EXERCISES (Continued)- COMBINATION

A: A bè se ka bamanankan_fò.B: A mana se ka bamanankan_fò, a bèna
baara nyuman_kè.A: A bè baara nyuman_kè.

A: An bè dumuni_kè.

B: An mana dumuni_kè, an bèn'a lajè
ka taa so.

A: An b'a lajè ka taa so.

A: N'bè tila baara_la.

B: N'mana tila baara_la, n'bèna taa
bò i ye.

A: N'bè taa bò i ye.

A: I bè na ni wari_ye.

B: I mana na ni wari_ye, n'bèna rajo_
feere i ma.

A: N'bè rajo_feere i ma.

NOTES

1. In this unit you have been introduced to the future tense in Bambara. You will find that it is not as widely used as many other tenses since the Bambara present is very often used in its place. You remember that the same was true for the Bambara present progressive. The Bambara future is formed by adding the particle -na to the auxiliary component of the Bambara present. Thus the auxiliary for the future affirmative is bèna and for the negative it is tèna. Throughout this unit we have written the affirmative auxiliary as follows: (bè)na. This is because the bè is optional. The future affirmative can be indicated by either the auxiliary bèna or just by na alone. You will hear both and have to be able to recognize and use both. Whether used with bè or not, na always has low tone.

AFFIRMATIVE

subject	auxiliary (bè) na	(dir. obj.)	verb	(ind. obj.) place, time
n'	<u>na</u>	lètèrè	ci	n'ba ma
<u>a</u>	<u>bèna</u>	----	taa	so
an	<u>bèna</u>	dumuni_	kè	sòoni
<u>u</u>	<u>na</u>	wari	di	ne ma
Fanta	<u>bèna</u>	----	bò	yan

I'll send a letter to
my mother.

He will go home.

We'll eat soon.

They'll give me money.

Fanta will leave here.

NEGATIVE

subject	auxiliary tèna	(dir. obj.)	verb	(ind. obj.) place, time
i	<u>tèna</u>	wari	sòrò	sini
an	<u>tèna</u>	dumuni_	kè	yan
<u>a</u>	<u>tèna</u>	----	taa	sugu_la
<u>u</u>	<u>tèna</u>	----	<u>na</u>	yan bi
Fanta	<u>tèna</u>	----	se	Segu sini
<u>u</u>	<u>tèna</u>	wari_	ci	a ma

You won't get money
tomorrow.

We won't eat here.

He won't go to the market.

They won't come here
today.Fanta won't arrive in
Segou tomorrow.

They won't send me money.

The Bambara future is often used in the second part of complex sentences like the following:

Bari mana <u>na</u> , an (bè) na taa nyògòn <u>fè</u> .	As soon as Barry arrives, we'll go together.
Ni Bari <u>nana</u> , an (bè) na taa nyògòn <u>fè</u> .	When Barry has arrived, we'll go together.
Ni <u>sanji</u> <u>nana</u> , an <u>tèna</u> to <u>yen</u> .	If it rains, we won't stay there.

In all three of the above examples, we have used the future tense in the second part of a complex sentence. If the Bambara present were used in the place of the future in these examples, the meaning would be exactly the same. In a complex sentence, after a first clause in the hypothetical future marked by mana, the second clause can also be either in the present or the future. When the past occurs with ni in the first clause, it is not referring to a past action but rather to something that will have happened in the future. In this context, the past functions like a future perfect or like the French "futur antérieur".

In counterfactual conditional sentences that involve tun plus the completive in the first clause, the second clause can be completed with the future auxiliary na or tèna preceded by tun. It sounds complicated, but here are some examples to clear it up.

N'e TUN YE wari sòrò, i TUN NA mun kè?	If you had gotten money, what would you have done?
Ni n'TUN YE wari sòrò, n'TUN NA mobili <u>san</u> .	If I had gotten money, I would have bought a car.
Ni n'TUN M'a sòrò ka taa, n' TUN NA to yan.	If I hadn't gotten to go, I would have stayed here.
Ni n'TUN taara, an TUN TÈNA nyògòn ye.	If I had gone, we wouldn't have seen each other.

The defective verb ko always occurs in the affirmative. To express the negative, one has to use the verb fò, which takes all the normal auxiliaries, both affirmative and negative.

In this unit we have seen ko followed by various subordinate clauses, e.g.:

<u>A</u> ko n' ka taa.	He said I should go.
<u>A</u> ko ne kana dumuni kè <u>yan</u> .	He said I shouldn't eat here.
I ko ne ka <u>mun</u> kè?	What did you say I should do?

Ko may also be used to introduce certain kinds of complement sentences in Bambara.

<u>A</u> ko <u>ko</u> Ali tè na.	He said <u>that</u> Ali isn't coming.
<u>A</u> m'a <u>fò</u> <u>ko</u> Fanta bè na.	He didn't say <u>that</u> Fanta is coming.
<u>A</u> y'a <u>fò</u> <u>ko</u> mògò si kana angilekan <u>fò</u> <u>yan</u> .	He said that no one should speak English here.

In the last two examples, the pronoun a which is the direct object of fò is always necessary, even though it is not translated.

VOCABULARY

bagi	cloth
bagi tigè	to buy cloth
<u>U</u> ye bagi caman tigè.	They bought a lot of cloth.
bi	today
bila ... la	to be left to ..., to be postponed or abandoned until ...
N'ka taali bilala juma nata la.	My trip is put off to next Friday.
boli	to run, flee
<u>A</u> bolila.	He ran.
... boli	to drive (a) ...
<u>A</u> bè mobili boli.	He drove a car.
ci	message, commission
di	to shave
<u>A</u> di	to shave (oneself)
<u>A</u> y'a bobonsi di.	He shaved (his beard).
I kun da: i kun dila	to have one's hair done
<u>A</u> muso y'i kun da.	His wife had her hair done.
... diyabò	to enjoy
I na seli diyabò.	You will enjoy the festival.
dògòkun	week
dògòkun in na	this week
dògòkun nata	next week
dògòkun tèmènnen	last week
don	day
don o don	every day
sinyè fila don o don	twice a day
don dōw	some days
ntènèn (don) tèmènnen	last Monday (or any day)
... don	to wear
<u>A</u> yè dulòkiba don.	He wore a "grand boubou".
don	to be worn, to enter
dulòkiba bè don seli don.	The "grand boubou" is worn on festival day.
dòn	dancing
dòn kè	to dance
dòngili, dònkili	song
dònkili da	to sing
dònòn kasi tuma	cock crowing time
dutigi	head of family
... faamu (ya)	to understand ...
n'y'a faamu (ya)	I understand (it).
... faga	to kill, to slaughter ...
Bèe ye saga faga.	Everyone slaughtered a sheep.
saga fagara.	The sheep was slaughtered.
fajiri (da)	daybreak
fama	quite a while
da fila	long absence
fitiri	sunset
fo	until
fòlò (fòlò)	at first, long ago, formerly

garbali
 joona
 ... jaabi (laminè)
 A ma ne jaabi (laminè) fòlò.
 ka kòrò
 kabini; k'a ta ...
 kabini sisan
 kalali
 kalaliyòrò
 kalandiriye
 kalo
 kalo in na
 kalo nata, kalo kura
 kalo o kalo
 kalo tèmènnen
 ... kanto
 A y'i kanto ko Fanta tè na.
 kènèbòdafè
 ko
 n'ko i ka to yan.
 i ko mun?
 i ko dī?
 kunasini
 kunasini kò
 kunun
 laansara
 laban
 i labèn
 U y'u labèn.
 lèrè
 a mènna
 ntènèn (don) nata, ntènèn (don)
 nata
 midī fè
 nali
 ntènèn o ntènèn
 nyamakala
 nyinan
 nyògòn dalajè
 mògò caman ye nyògòn dalajè
 kènèma.
 saafo
 sagasogo
 salon
 san
 san fila o san fila
 san o san
 san wèrè
 seli
 selifana

sheep selling place
 early
 to answer
 He hasn't answered me yet.
 in the past, of old
 since, from
 from now on, hereafter
 sewing
 tailor's, sewing place
 calendar
 month
 this month
 next month
 every month
 last month
 to retort, to answer ... back
 He answered you back that Fanta isn't coming.
 dawn; daybreak
 to say (defective)
 I said you should stay here.
 What did you say? Pardon?
 What did you say? Pardon?
 day before yesterday
 three or more days ago
 yesterday
 late afternoon
 last
 to prepare oneself
 They prepared themselves.
 hour (time telling)
 quite a while ago
 next Monday (for any day)
 at noon
 coming, arriving, arrival
 every Monday (for any day of week)
 griot (entertainer caste)
 this year
 to gather together, to assemble
 Lots of people assembled outside.
 late evening, night
 meat of sheep, mutton
 last year
 year
 every two years
 every year
 next year
 festival, prayer
 early afternoon

selisaga
 ka si
 siginyògòn
 sini
 sinikènè
 sinyè
 sisan
 sògòma; sògòma fè
 sògòma da fè
 sògòma in na
 sògòma o sògòma
 su; su fè
 su in na
 su kora
 su o su
 sugu
 surò
 surunya
 seli surunyara.
 taali
 i teliya
 A b'i teliya ka taa saga_san.
 tila ... la
 an tilala baara_la.
 tile; tile fè
 tile damadòw
 tile in na
 tile o tile
 tilegan fè
 ka tilen
 ... tinyè
 A ye ne ka rajo tinyè.
 tuguni
 tulon
 tulon kè
 U bè tulon_kè.
 tuma
 A tuma ma mèn.
 tuma bèe
 tuma dōw
 tuma o tuma
 tuma ni tuma
 waati
 walaha
 wolo
 n'den laban wolola salon.
 wula; wula fè
 wula da fè
 wula in na
 wula o wula

sheep for a festival
 to pass the night
 neighbor
 tomorrow; in the future
 day after tomorrow
 time
 now
 morning; in the morning
 early in the morning
 this morning
 every morning
 evening, night, night time; at night
 this evening, this night
 night has fallen
 every night
 type, sort
 last night
 to approach (time or distance)
 The festival is approaching.
 trip, voyage, going, departure
 to hurry, to rush
 He's rushing to go and buy a goat.
 to finish (with) ...
 We've finished (with) the work.
 heat of day; in the heat of the day
 some days
 during this day
 every noon (heat of day)
 in the heat of the day
 to pass the day
 to spoil ..., to ruin ..., to break ...
 He ruined my radio.
 again
 game, recreation, play
 to play, to do games, etc.
 They play.
 time, moment
 It hasn't been a long time; recently
 all the time
 sometimes
 all the time, any time
 from time to time
 time, moment
 midmorning
 to be born
 My last child was born last year.
 afternoon; in the afternoon
 early in the afternoon
 this afternoon
 every afternoon

DAYS OF THE WEEK

mtènèn (don)	Monday
tarata (don)	Tuesday
araba (don)	Wednesday
alamisa (don)	Thursday
juma (don)	Friday
sibiri (don)	Saturday
kari (don), dimasi (don)	Sunday

MONTHS

zanwuye kalo	January
fewuruye kalo	February
marisi kalo	March
awirili kalo	April
mè kalo	May
zuèn kalo	June
zuluye kalo	July
uti kalo	August
sètanburu kalo	September
òkutoburu kalo	October
nowanburu kalo	November
desanburu kalo	December

UNIT XIX

REVIEW READINGS

Sènèkèla min ye jina nambara

Donsokè ni kungo-kòndò-sogow

Sungurun ye jòn ta ye?

REVIEW READINGS

Sènèkàla min ye jina nambara

Sènèkàla dò tun b'a ka foro cikè. O tuma, jina kè nana ko: "i bè mun kè yan? Nin foro in t'i ta ye. Ne ta don. Diyèn forow bèe ye ne de ta ye. Jòn ko i k'a cikè?"

Sènèkàla ko, "Hakè to!" N'tun t'a dòn ko i ta ye foro ye, nga n'ka kan ka cikè walasa n'bè balo."

Jinakè ko, "O tè baasi ye. N'an bènna, i bè se ka foro cikè."

Sènèkèla ko, "An bè bèn mun na?"

Jinakè ko, "N'i ye foro dan, n'a mònna, min bè san fè, e b'o ta. Min bè dugu jukòrò, ne bè o ta. I sònna wa?"

Sènèkèla ko, "Ònhòn, n'sònna."

Sènèkèla tun ka kegun kòsòbè. A ye nyò dan k'a kan k'a tètèn ka ta'a feere sugu la. Jinakè n'a denw ye nyò diliw bò k'u bè t'o feere sugu la, nga mògòw bèe yèlèla u la. Jinakè diminna kòsòbè. A ye sènèkèla wele ko, "I ye n'janfa nin siyèn in na. Siyèn wèrè, an bè sanfèla ta. I bè dugumala ta. I y'a faamu wa?"

Danni selen, sènèkèla ye woso bò. U fila bèe taara sugu la nyògòn fè. Sènèkèla y'a ka woso bèe feere, nga ni jina kè ko a b'a ka fura feere, bèe bè yèlè a la. A dimina ka dimi. A ko, "Sènèkèla ka kegun kojugu!"

Jinakè tununna. Kabini o kèra, mògò si ma jina ye tugun.

Vocabulary

balò	v.	live	kan	v.	cut (a plant), harvest
bèn	v.	meet, agree	mòn	v.	ripen, be ready,
cikè	(ci + kè) v.	do farmwork (farming + do)			be cooked
dan	v.	plant, sew	namara	v.	to fool (someone), (var. nambara) trick (someone)
dili	n.	root	siyèn	n.	occasion, time moment (var. sen, shèn, shiyèn)
dimi	v.	hurt, irritate, become angry	tètèn	v.	winnow
diyèn	n.	world	tunun	v.	lose, disappear
	(var. dinya, dinyè, dyèn, jèn)		walasa	conj.	in order that, so that
faamu	v.	understand			
fura	n.	leaves (ext. medicine)			
janfa	v.	betray			
jina	n.	spirit of the bush, 'diable' in West African French			

READINGS (Continued)

Donsokè ni kungo-kòndò-sogow

Donsokè dò n'a ba tun sigilen bè dugu dò la. A ba tun kòròlen dò kòsòbè. Donsokè tun tègè ka di kòsòbè. N'a ye sogo bon, a t'a jè. Kungo-kòndò-sogow bèe diminna a kòrò sabu a y'u caman faga. Don dò, sonsan y'a yèrè yèlèma ka kè muso ye ka na donsokè ka so. A tun cè ka nyi kòsèbè.

A ko, "Ne bè bò kungo-la. N'y'i tògò mèn yòrò bèe. N'b'a fè i ka n'furu. Muso ka cènyè n'a ka sara ma kun donsokè la. A ye muso-furu o yòrò bèe. Hali a m'a sara a somògòw la. A ba y'a mèn tuma min ko a ye muso furu, o dusu kasira. A y'a dòn ko a ko laban ye nyani ye.

Kalo dama dò tèmènnen, sonsan ko, "Nin ye an furulen kalo fila ye. N'b'a fè an ka taa i ka t'i nyè da n' somògòw kan."

Donsokè ko, "O tè baasi ye."

Sani u ka taa, a muso ko, "I ka wulu siri! I kana i ka marafa ta, sabu foyi t'i sòrò sira la."

A ba ko, "Kana taa k'i ka marafa to!"

Nga donsokè sónna a muso ka kuma de ma. U janyalen kungo kòndò, a muso y'a ka file fiyè. Kungo-kòndò-fènw y'u kooli. U tun b'a fè ka donsokè faga, nga a y'i pan ka jiri minè k'a yèlèn. A kulela k'a ba wele. O y'a dòn min kèra. O ye wuluw fooni. U bolila ka t'a nò fè.

Kungo-kòndò-fènw ye wuluw gongon ye tuma min, u bèe bolila ka donsokè to jiri kan. A jiginna ka taa so, a n'a ka wuluw. A ko a ba ma, "N'muso y'a yèrè yèlèma ka kè sogo ye. A tun b'a fè k'an faga. N'y'a furu sa. N'tè taa kungo kòndò, ni marafa tè n'bolo tugun."

Kabini o kèra, donsow tè taa kungo kòndò ni u ka marafa ni u ka wuluw t'u fè.

VOCABULARY

bon	v.	shoot, throw (a spear)	laban	adj.	last
cènyè	n.	beauty	marafa	n.	gun, rifle, shotgun
dama	quan.	few	nyani	n.	misery
dusu	n.	heart	sara	n.	charm
file	n.	flute	siri	v.	tie, tie up, attach
fiyè	v.	blow	tègè	n.	hand
fooni	v.	untie, unleash	wulu	n.	dog
gangon	n.	dust	yèlèn	v.	climb, go up
janya	v.	be far	EXPRESSIONS:		
jè	v.	miss, fail	tege ka di		(lit.) have a good hand
jigin	v.	descend, go down			be a good shot
kooli	v.	surround	o yòrò bèe		right away
ku	v.	fit, be suitable	(mògò) dusu		(lit.) (someone's) heart is
ku (mogo) la		to be fitting	bè kasi		crying,
		for someone			to be unhappy, distressed
kule	v.	shout			

READINGS (Continued)

Sungurun ye jòn ta ye?

Kamalen saba tun bè to ka kè nyògòn fè. U nana sungurun kelen sòrò.
Dò ko, "An bè taga yaala. N'an ye wari sòrò, an bèna fini san k'a don
sungurun kan na. U taara yaalayaala.

Dugalen tun bè dò fè. Sabara tun bè dò fè. Fura tun bè dò fè.

Tile dama tèmènnen kò, dugalentigi y'a fò ko, "Ne bè flèli kè n'ka
dugalen na."

A ye flèli kè k'a ye ko sungurun sara. A ko, "Sungurun sara."

Sabaratigi ko, "A ye na sisan. An bè jen ka senw don sabara la.
An bèna se yen sisan, janko an bèna sungurun su sòrò k'a don."

Furatigi ko, "N'an sera yen sisan, a bèna kunu." U jènna ka senw
don sabara la. U sera sungurun ka dugu la.

Furatigi taara sungurun lakunu. A nyènamayara kokura ka kè mògò
ye. Dugalentigi ko k'ale ta don. Sabaratigi ko k'ale ta don. Furatigi
ko k'ale ta don.

O mògò saba la, sungurun ye jòn ta ye?

VOCABULARY

don	v.	enter, go/put in, by extension, to bury (a body)	sabara	n.	sandal
dugalen	n.	mirror	sungurun	n.	young girl, maiden
flèli		lit. looking, by extension, (flè + li) to look for signs, omens, to do divination	yaala	v.	walk around, stroll, amble
janko	conj.	so that, in order that			
jen	v.	agree			
kamalen	n.	young man			
kokura	adv.	again			
kunu	v.	awaken, by extension, resurrect			
nyènama		alive			
	adj.				
nyènamaya		be alive, come to life,			
	v.	come back to life			

UNIT XX

Grammatical Review

The Bambara Verb Phrase

The Auxiliaries

The Bambara Noun Phrase

Demonstratives

The Plural Marker

The Emphatic Marker

Numerals

Quantifiers

Possessives

Adjectival Modifiers

GRAMMATICAL REVIEW1. The Bambara Verbal System

The Bambara verbal system is relatively simple and straightforward. Basically, there is one major pattern:

Subject Auxiliary (Object) Verb

That is, there is a subject noun phrase (a noun plus its modifiers) followed by an auxiliary, which, in turn, is optionally followed by an object noun phrase. This is in turn followed by the verb. The auxiliaries that fit into this pattern are the following:

A. Non-completive

		<u>Intransitive</u>	<u>Transitive</u>
bè	Affirmative	<u>a</u> bè na	<u>a</u> b'a kè
tè	Negative	<u>a</u> tè na	<u>a</u> t'a kè

The non-completive, sometimes referred to as the present, can be used to represent an on-going action, a habitual action or a future action. All of the following translations are appropriate.

<u>A</u> bè <u>na</u> .	He is coming. (on-going)
	He comes. (habitual)
	He will come. (future)

The non-completive is not used in conditionals where the English present tense is used, e.g.

If (when) he comes, I will leave.

In Bambara, the tense of the if-clause must be completive.

N'a nana, n' bè taa.

The non-completive is often used where English would use the modal can, e.g.

<u>A</u> bè ci.	It can break.
<u>A</u> bè boli.	He can run.

B. The Completive

		<u>Transitive</u>	<u>Intransitive</u>
ye	Affirmative	<u>a</u> ye nìn kè	
ma	Negative	<u>a</u> ma nìn kè	<u>a</u> ma na

The only exception to the placement of the auxiliary before the verb is in the affirmative intransitive form of the completive, in which case, the suffix -ra, or its variants -na, -la, will be attached to the verb, e.g.

a taa-ra
a na-na (after nasal consonants and verbs)
a boli-la (after the liquids r and l.
a kari-la.

In some dialects, auxiliaries occupying the normal position are used to express the completive, e.g.

A bara na Wasulu dialect Maninka
 he aux come
 "He came."

The completive, sometimes called the past, refers to an action that either has been completed in the past, or will have been completed in the future prior to some subsequent action. It can be translated, depending, of course, on the context, as the simple past, the past perfect, the present (in conditional), or (with tun) the pluperfect, e.g.

A nana He came.
 He has come.
N'a nana. If he comes.
A tun nana. He had come.

C. The Future

		<u>transitive</u>	<u>intransitive</u>
<u>bèna</u>	affirmative	<u>a</u> <u>bèna</u> <u>nin</u> <u>kè</u>	<u>a</u> <u>bèna</u> <u>na</u>
<u>tèna</u>	negative	<u>a</u> <u>tèna</u> <u>nin</u> <u>kè</u>	<u>a</u> <u>tèna</u> <u>na</u>

The future aspect translates exactly as its English counterpart with the modal will.

A bèna nin kè. He will do this.

Dialects using this form also allow the dropping of bè, thus producing:

A na nin kè. He will do this.
A na taa. He will go.

The future aspect is often replaced by the simple non-completive, which also can be used to refer to the future, e.g.

A na taa sini.
or A bè taa sini. He will go tomorrow.

It is fairly clear that the na used in the future auxiliary is derived historically from the verb na "come". It is however clear that the future na no longer functions as a verb. There is, for example, a difference in pronunciation between the following sets:

<u>na</u> future	<u>A</u> <u>bèna</u> <u>dumuni</u> <u>kè</u> .	He will eat.
<u>na</u> verbal	<u>A</u> <u>bè</u> <u>na</u> <u>dumuni</u> <u>kè</u> .	He comes to eat.
<u>na</u> future	<u>A</u> <u>bèna</u> <u>baro</u> <u>kè</u> .	He will chat.
<u>na</u> verbal	<u>A</u> <u>bè</u> <u>na</u> <u>baro</u> <u>kè</u> .	He comes to chat.

In the verbal use of na, the vowel is usually pronounced longer and when preceding a low tone word, it will usually rise in pitch. The auxiliary use of na is shorter and it does not rise in pitch before low tones.

As with many languages of the world, the future tense is somewhat unstable. It does not follow the regular auxiliary paradigm and shows considerable dialect variation, e.g.

<u>A</u> di taa.	He will go.	(Wasulu dialect)
<u>A</u> si taa.	He will go.	(Gambian Mandinka)

D. The Subordinate and Infinitival Auxiliaries

The infinitival auxiliary in Bambara and all other B-M-D dialects is low tone ka.

ka taa	to go
<u>A</u> b'a fè ka taa	He wants to go

There is no negative infinitival auxiliary. Remember that an infinitive in Bambara is a verb phrase predicate without an expressed subject. When the subject is present, we have a subordinate clause, called by some scholars, the subjunctive. This is characterized by the high tone affirmative auxiliary ka, and its negative counterpart kana.

<u>a</u> ka taa	that he go
	that he should go
	for him to go
<u>a</u> kana taa	that he not go
	that he should not go
	for him not to go

The subordinate auxiliary is used for polite imperatives or hortatives. The negative kana is the only form used for negative imperatives, e.g.

<u>A</u> ka na	He should come	I kana bò.	Don't go out.
I ka na	You should come	I kan'a kè.	Don't do it.

E. The Hypothetical Future

In the Bambara dialects extending from Bamako to the north of Segou, one finds a hypothetical future auxiliary, mana. This auxiliary is only found in the affirmative form, and it only occurs in subordinate clauses, e.g.

<u>A</u> mana <u>na</u> , Fanta bè taa.	Were he to come, Fanta will go.
---	---------------------------------

In other dialects, this form is replaced by a hypothetical ni clause, e.g.

N'a <u>ni</u> nana, Fanta bè taa.	If he comes, Fanta will go.
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2. The Bambara Noun Phrase

We use the term noun phrase to refer to the noun and all its possible modifiers.

A. Demonstratives

Demonstratives can be preceding or following the noun. O is used mainly for previous reference. Nin covers most of the special uses of "this, that".

o daba	that hoe
daba o	that hoe
nin daba	this hoe
daba nin	this hoe
nin daba nin	this hoe here

In most dialects, when the demonstrative nin follows the noun, it can be shortened to a nasalized vowel in, e.g.

muso in	this woman
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B. The Definite Article

The definite article occupies the same position as the following demonstrative. In Bambara, the definite article is the effect of a low tone, as described in the first lesson. We represent the definite article by the underline following the noun, e.g.

so_	the house
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In the western dialects, e.g. Mandinka, the definite article is expressed as the low tone o, which often replaces the word-final vowel, e.g.

keo	the man
falo (<falito)	the donkey

C. The Plural Marker

The plural marker is the last element that can occur in the noun phrase. It is represented in the official Malian orthography by w, although it is pronounced /u/. In most southern Maninka dialects, the plural marker is pronounced /i/ rather than /u/. In some western dialects, the plural marker is /lu/.

Bambara:	musow
Southern Maninka:	musoi
Gambian Mandinka:	musolu

In Bambara, when the definite article precedes the plural marker, the low tone of the article moves over into the plural. When the article is not present, the plural marker acts like a suffix, taking the tone of the preceding noun. In Bambara, we find the plural marker -lu retained in the form olu, 'those'.

The plural marker is written w to avoid confusion with words ending in n representing a nasalized vowel. For example, in the word kan, "voice", the final n is not pronounced, other than representing the nasalization of the preceding vowel. When pluralized, the n is still not pronounced, resulting in a diphthong (a sequence of two vowels), e.g.

kanw kan + w is pronounced [kãu] where the tilde /~/ over the vowel represents nasalization.

If we were to write the plural as /u/, we would not know whether to pronounce the /n/ or not. For example, we would not be able to differentiate the following:

kanu "love, adore" kanw "voices"

The /n/ in kanu is pronounced, whereas in kanw it is not.

It may in fact be that linguistically the plural marker acts like a separate word, rather than a suffix, but orthographic conventions have been established to treat it as a suffix, and therefore it is necessary to differentiate it from /u/ in some manner.

For those dialects where the plural marker is pronounced [i] rather than [u], the convention has been extended by Cissé (1976) to represent the plural marker as the suffix /-y/. Soumaoro et al. (1975) have chosen to use the representation of a hyphen plus the letter i, e.g.

musoy (Cisse, 1976)
muso-i (Soumaoro, et al)

D. The Emphatic Marker

In Bambara, de marks emphasis, in much the same way as stress is used in English. New information in a sentence is frequently marked by de, e.g.

A. I ye mun ye? What did you SEE?
B. N ye sa de ye. I saw a SNAKE

Most dialects of B-M-D have the form le rather than de. Some dialects preserve the oldest form of this marker te.

Emphatic pronouns in Bambara seem to contain evidence of the incorporation of the emphatic marker. Notice however that these forms can also occur with the regular emphatic marker, e.g.

Ale (de) y'a kè. HE's the one who did it.
Ninnelu (de) ka girin kojugu. It's THESE ones that are too heavy.
Annelu ma boli. WE didn't run.

Note that negative sentences do not introduce new information, but rather contradiction.

3. Numerals

Numerals can function in two syntactic positions in the noun phrase: in head noun position or in the numeral position. When occurring in the numeral position, there is no definite article in the noun phrase and there is no plural marker, e.g.

Cè naani taara. [_ - - - -]
 man four go-past
 "Four men went."

In these constructions, the head noun is always semantically indefinite.

This noun phrase can be modified to a definite one by moving the numeral naani to head noun position, and moving the noun cè to possessive modifier position, e.g.

Cè naani taara. [/ - - - -]
 man the four the go-past
 "The four men went." or "The four of the men went."

This can also occur with cè in its plural form, e.g.

Cèw naani taara.
 "The four of the men left."

When used alone as head nouns, numerals are always indefinite, e.g.

Naani taara. [- - - -]
 "Four left."

To minimally express the definite, a pronoun possessor can be used, e.g.

U naani taara. [_ - - - -]
 they four go-past
 "The four of them went."

4. Quantifiers

The term 'quantifier' refers to the set of items bèe "all", si "none", dò "some", wèrè "other", and min "which". Different from English quantifiers, Bambara quantifiers only function as head nouns. There is no syntactic position other than that for quantifiers.

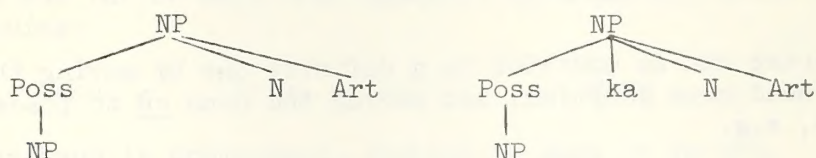
Nouns in English modified by quantifiers would be expressed by the possessive constructions in Bambara, as in:

<u>u</u> bèe	all of them
<u>muso_dò</u>	a certain of the women (some woman)

5. Possessives

There are two possessive constructions in B-M-D which have been referred to in the literature as alienable and inalienable. This terminology refers to the fact that one of these constructions is used to express most kinship and body part relations.

The two constructions are characterized by the presence or absence of the possessive marker ka (Bambara), la (Maninka, Dyula), ta (Mandinka) which separates the possessor noun phrase from the possessed head noun. These two constructions might be represented as follows:



The construction with the possessive marker ka is the one referred to as alienable.

<u>alienable</u>	n ka so_	my house
	<u>a</u> ka baara_	his work
	<u>a</u> ka jiri_tigeli_	his cutting the tree
<u>inalienable</u>	n ba	my mother
	n bolo	my arm
	jara_fagali	the killing of the lion
	tabali_sen	the leg of the table

Besides body parts, partitives and kinship terms, inalienable possessives are those used to express the object of a nominalized verb, whereas alienable constructions are used to express the agents of nominalized verbs, e.g.

jara_ka_fagali_	the lion's killing
	i.e. done by the lion
jara_fagali_	the killing of the lion
	i.e. done to the lion

6. Adjectival Modifiers

The term adjectival modifier is used to characterize the form of adjectives when they are used to modify nouns. There are two positions in which adjectives can modify nouns, and the form of the adjective is sensitive to the position in which it occurs. In the adjunctive position, the adjective follows and is compounded to the noun. In this position, the form of the adjective may be its short form. For example, the adjective fin, 'black' has two adjectival modifier forms: fin and finman. As an adjunctive adjectival modifier, either the short or the long forms may be used, e.g.

black cow	<u>misi</u> fin	[_ _ -]
black cow	<u>misi</u> finman	[_ _ - -]

The long form of the adjective is the same form used when the adjective is nominalized as follows:

Finman bè yen.

The black one is there.

The other position for adjectival modifiers has been referred to as 'appositional'. Adjectives functioning in this position always have their long form.

cè janmanjan
so bilenman

the man, the tall one
the horse, the red one

As the above translations indicate, it may well be that the so-called appositional forms of the adjectives are in reality nouns. For our purposes, resolution of this problem is not necessary.

What is important, however, is to understand that certain types of modifiers only occur in either one or the other positions.

	Adjunctive	Apposition
Short form Adjective	yes	no
Long form Adjective	yes	yes
Verb + len (past participle)	yes	yes V + len
Verb + tò (present participle)	no	yes
N + tò (e.g. konkotò)	no	yes
N + ma lan + di/go	yes	yes

GLOSSARY

This glossary is based on vocabulary used in An ka bamanankan kalan: Introductory Bambara. It is not intended to represent an extensive, basic or in any way complete inventory of Bambara words. The definitions given serve likewise more as reminders to the expressions used in the lessons than as definitions covering the meaning of these terms.

The alphabetical order follows standard English usage with the following exceptions:

1. Vowels without grave accents within a series will precede those with accents; e.g.

e comes before è

2. High tones within a series will precede low tones; e.g.

e comes before e

3. 1 and 2 combined produce the following order:

e, e, è, è

4. Prenasalized consonants are alphabetized directly with the letter n; e.g.

na precedes nb which precedes nd which precedes ne

5. ny and ñ are considered separate nasal consonants and are alphabetized in the order given.

GLOSSARY

A

<u>a</u> n.	he, she, it
Abubakar n.	male first name
Abudu n.	male first name
Adama n.	male first name
alamisa (don) n.	Thursday
Ali n.	male first name
Alima n.	female first name
alimèti ('Fr.) n.	match
Amadu n.	male first name
Amat (mahamat) n.	male first name
ambasadi ('Fr.) n.	embassy
Ami (Aminata) n.	female first name
Amidu n.	male first name
an n.	we
anglopu ('Fr.) n.	envelope
araba (don) n.	Wednesday
artizana ('Fr.) n.	"artisanat": artisans' center
Asan n.	male first name
Asitan (Asetu) n.	female first name
<u>atayi</u> n.	tea
aw n.	you (plural)
Awa (hawa) n.	female first name
awirili-kalo n.	April-month, usually does not occur without <u>kalo</u> .

B

ba n.	mother/no definite article/
Ba (Bâ) n.	family name
<u>ba</u> n.	goat
baara n.	work
baara v.	work
baaranyini (baara-nyini) n.	main-oeuvre; laborer (work-look for)
baasi n.	evil, bad trouble
Baba n.	male first name
<u>baba</u> n.	affectionate term for father, also nickname given to someone bearing his grandfather's last name.
Bagayògò (Bagayoko) n.	family name
bagi n.	cloth
bagi <u>tigè</u> v.	buy cloth
<u>u</u> ye bagi <u>caman</u> <u>tigè</u>	They bought a lot of cloth.
Bakari n.	male first name
balima n.	kin of same generation
balimakè n.	brother
balimamuso n.	sister
balo v.	live, exist
Ala kâ Bari balo.	May God grant Bari (a long) life.
balolen adj.	be living

Balo (Ballo) n.
 bamanankan (baman-kan) n.
 ban v.
 a banna?
 a tun ye baara ban.
 bana v.
 a banana.
 bananku n.
 banbugu (ban-bugu) n.
 banki (<Fr.) n.
 bara n.
 Bari (Barry) n.
 baro n.
 Baru (Umaru) n.
 basi n.
 basisira (basi-sira) n.
 bawo conj.
 belebele adj. mod.
 bēnkē n.
 bi n. and adv.
 bila v.
 n' tē se k'i bila sira.
 a bila!
 bila ... la v.
 n ka taali bilala juma nata la.
 dabila (da-bila) v.
 bilen adj.
 bilenman; bilen adj. mod.
 bilen v.
 bilen v.
 a da bilenna.
 woro ye n'da bilen.
 binyē n.
 biro (<Fr.) n.
 biye (<Fr.) n.
 biyē n.
 bo n.
 boda (bo-da) n.
 boli v.
 a bē boli.
 a bē so boli.
 a bolila.
 bolo n.
 bolonkōni (bolo-nkōni) n.
 bon n.
 bonbon n.
 bonbonsi (bonbon-si) n.
 bon adj.
 belebele adj. mod.
 bonya v.
 bonya (bon-ya) v.
 a ka denbaya bonyana.
 a bē mōgō bē bonya.
 an y'an ka so labonya.
 fabonya (fa-bonya) n.

family name
 Bambara language (Bambara-sound)
 finish
 Is it finished?
 She had finished the work.
 get sick
 He got sick.
 manioc
 south (palm-town)
 bank
 navel
 family name
 conversation, casual talk, chatting
 male first name
 couscous
 leftover couscous from night before
 because
 big, large, fat, great
 maternal uncle (mother's brother)
 today
 leave ..., put down ..., let go of
 I can't accompany you (put you on the road).
 Leave it! (Put it down!)
 to put off, be put off; to be left to ...;
 to be postponed or abandoned until ...
 My trip is put off to next Friday.
 quit ...; cease...
 red, bright
 red, bright
 to get red, redden
 to get red, redden
 His mouth got red.
 The kola made my mouth red.
 liver
 office
 bill, note
 vagina
 excrement
 anus (excrement-mouth)
 run, ride, drive, flee
 He runs (away).
 He rides horses.
 She ran.
 arm
 finger
 bedroom, hut, room
 chin
 beard (chin-hair)
 big, large, great, fat

 get big, increase, show respect for
 Her family increased (grew).
 He respects everyone.
 We enlarged our house.
 gift to a parent or relative at
 wedding time

bò v.
 bò ... la v.
 foyi tè bò a la.
 n' bè wari dò bò.
 a bè kè mè dòn de bò a sòngò la.
 a bè dò bò a la.
 n' ye bòn rē tan bò foro la.
 hakilili bò ... kò v.
 boso n.
 bōnbōn (Fr.) n.
 bōrō/borē n.
 bu n.
 Buba n.
 Burama n.
 buyaki n.

leave, go out, come from, come out, go out
 take out or off of, remove from, act out
 of ...
 Nothing will be taken off of it.
 I'll take out some money.
 He will reduce the price by 500 francs.
 He will lower it some.
 I got ten sacks out of the field.
 forget
 race of fishermen, Bozo
 candy
 sack, bag
 boneless flesh
 male first name
 male first name
 guava

C

ca adj.
 caman adj. mod.
 caya v.
 caman adj. mod.
 camancè n.
 caya n.
 caya (ca-ya) v.
 mobili cayara Bamakò.
 a ye ji lacaya daga kònò.
 cè p.
 mobili bè jirisun ni kògò cè.
 camancè n.
 cè n.
 cè ganan n.
 cènyè n.
 cènyi adj. mod.
 X cè ka nyi adj.
 cènyi adj. mod.
 cènyè n.
 X cè ka nyi adj.
 ci n.
 cikèla (ci-ke-la) n.
 cogò n.
 a bè cogo di?
 cogo di?

many, numerous
 many, numerous
 middle
 abundance (muchness)
 to grow in number, increase, grow plentifully
 Cars have increased in Bamako.
 She increased the water in the jar.
 between
 The car is between the tree and the wall
 middle
 man, husband/no definite article when
 meaning husband/
 bachelor
 beauty

pretty, beautiful

message, commission, farmwork
 farmer (farmwork-do-er)
 manner, way, style
 What is she like?
 How? In what manner?

D

da n.
 dakala (da-kala) n.
 dawolo (da-wolo) n.
 dafuruku (da-furuku) n.
 dabila (da-bila) v.
 da-lajè v.
 da-tugu v.
 dakèn yè v.
 da n.

mouth
 jaw (mouth-handle)
 lips (mouth-skin)
 cheek
 quit ...; cease
 gather (together), assemble
 shut, close, imprison
 level
 price

da	n.	door
da	v.	create, weave
da	v.	lie down, go to bed, lay down
a b'i da.		He lies down.
a bè fini da dugu ma.		She lay the cloth out on the ground.
daba	n.	hoe
dabakisè (daba-kisè)	n.	hoe blade (hoe-core)
daba	n.	large door
dabila (da-bila)	v.	quit...; cease... (from...bila - put down)
n' ye baara dabila.		I quit work.
dafuruku (da-furuku)	n.	cheek
daji (da-ji)	n.	saliva (mouth-water)
dakala (da-kala)	n.	jaw (mouth-handle)
dakènyè	v.	level
da-lajè	v.	gather (together), assemble
(nyògòn) da-lajè		
mògò caman ye nyògòn dalajè kènèma.		Lots of people assembled outside.
dālilu	n.	secret force
dan	n.	limit, boundary
dan tèmè	v.	pass the limits, exaggerate
dan-matèmèn	v.	exceed the limit
Danba (Damba)	n.	family name
dan-matèmèn	v.	to exceed the limit
a bè baro kè fo k'a dan-matèmèn.		He chats too much.
Dante (Dantè)	n.	family name
daraka	n.	breakfast, morning meal
da-tugu	v.	shut, close, imprison
dawolo (da-wolo)	n.	lips (mouth-skin)
den	n.	child
denkè (den-kè)	n.	son (child-male)
denmuso (den-muso)	n.	daughter (child-female)
denbaya (den-ba+ya)	n.	family (child-motherness)
denmusokòròba (den-muso-koro-ba)	n.	eldest daughter
denbaya (den-ba+ya)	n.	family, (child-motherness)
		(is possessed alienably)
a ka denbaya		his family
desanburu-kalo	n.	December-month (not usually used without -kalo)
dege	v.	teach X; learn X
n' bè bamanankan dege.		I'm learning Bambara.
deli	v.	to have the experience of
n delila k'a kè.		I have done that
a bè deli k'a kè.		He has the habit of doing that.
dèrè		emphasis partical
n' bè na dèrè.		I really am coming.
dèbèn	n.	mat
dègè	n.	a drink, often made with a base of flour and milk
dèsè	n.	calf
di	adj.	good, agreeable, tasty, pleasurable, easy
duman	adj. mod.	
diya	v.	
di	int. adv.	how?
di	v.	shave
a y'a bonbonsi di.		He shaved (his beard).

dila	v.	make, create, prepare, repair
disi	n.	chest
diya (di+ya)	n.	goodness, pleasantness
duman	adj. mod.	
diya	v.	please, make good, happy
diyabò (diya-bò)	v.	enjoy (pleasure-out)
diya (di-ya)	v.	please
a diyara ne ye.		It pleased me.
diya	v.	make good, happy
a y'a den la diya.		He made his child happy.
diyabò (diya-bò)	v.	enjoy (pleasure-out)
i na seli diya-bò.		You will enjoy the festival.
dolen	n.	hook
don	n.	day
don dòw		some days
don ka sigi	v.	predict (set the day)
don o don (dongodon)		every day
don wèrè		another day, some other day
don	v.	wear
a ye dulòkiba don.		He wore a boubou.
dulòkiba bè don seli-don.		The boubou is worn on festival day.
don	v.	enter, come/go in, insert
donda (don-da)	n.	entry, entrance
donda (don-da)	n.	entry, entrance (enter-door)
donso	n.	hunter
donsoya	n.	hunting (hunter-ness); art of the hunter
dorobara	n.	testicles
dògò	n.	market, weekly fair, weekly market
dògòkun (dого-kun)	n.	week
dògò	n.	younger sibling, younger member of same generation
dògòkè (dògò-kè)	n.	younger brother
dògòmuso (dògò-muso)	n.	younger sister
dògòkun (dògò-kun)	n.	week
dògòkun nata		next week
dògòkun tēmènnen		last week
dògòn	adj.	little, small, young
dògòman; fitini; ni	adj. mod.	
dògòya	v.	get small, reduce in size, quantity, belittle, insult
a ka wari dògòyara.		His money became less.
Fanta ye Umu dògòya.		Fanta insulted Umu.
dòlò	n.	beer, alcoholic beverage
dòlòso (dòlò-so)	n.	bar (beer-house)
dòn	v.	know
a bè donsoya dòn.		He knows hunting.
dòn	n.	dancing
dòn kè	v.	dance
dònkili/dòngili	n.	song
dònkili da	v.	sing (song-create)
dòni	quan.	a little, slightly
dòròmè (kelen)	n.	five francs
dòròn	adv.	only

du	n.		concession, compound, home
dukènè (du-kènè)	n.		court, courtyard compound-clearing
dutigi	n.		head of family
dugu	n.		town, city
duguba (dugu-ba)	n.		big city
dugutigi (dugu-tigi)	n.		village chief (village-chief)
duman	adj. mod.		good, agreeable, tasty, pleasurable, easy
di	adj.		
diya	v.		
dumunifènw (dumuni-fèn-w)	n.		foods (eating-things)
dun	v.		eat
n'tè to dun.			I don't eat to.
dun	adj.		deep
Dunbuya (Doumbia)	n.		family name
dusukun (dusu-kun)	n.		heart (heart-head)
dute ('Fr.)	n.		tea
dutigi	n.		head of family
duuru	num.		five
duurunan			fifth

E

egilizi ('Fr.)	n.	church
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F

fa	v.		fill, get full, be full
n' b'a fa ji la.			I'll fill it with water
a tè fa.			It doesn't fill. (or) It isn't fillable.
n' fara tewu!			I'm completely full.
fa	n.		father/no definite article/
fabonya (fa-bonya)	n.		father's older brother
fa kòròba	n.		pot
faa	n.		big pot
faaba	n.		understand
faamu/faamuya	v.		I understand it.
n'y'a faamu.			I understand it.
n'y'a faamuya.			gift to a parent or relative at wedding time
fabonya (fa-bonya)	n.		kill ...; slaughter...
faga	v.		Everyone slaughtered a sheep.
bèe ye saga faga.			prayer at dawn, dawn, daybreak
fajiri	n.		change (as with money), exchange
falen	v.		Can you change this?
i bè se ka nin falen?			donkey
fali	n.		owner of donkeys; donkey seller; donkey
falitigi (fali-tigi)	n.		rider (donkey-man)
fama	v.		to be absent a long time
fama	v.		a long absence
fan	n.		side, direction
fan bèe			all sides, all over
Fanè (Fané)	n.		family name
fanga	n.		strength, power
Fanta (Fatumata)	n.		female first name

fara v.

o kò, i bè fara i numan fè.

fara (--- kan) v.

dò far'a kan?

dòròmè fila bè far'a kan.

fari n.

farigan (fari-gan) n.

farikolo (fari-kolo) n.

farin adj.

farinman; farin adj. mod.

fasa n.

Fayi (Faye) n.

fè p.

a bè kofè.a bè so kòfè.a bè nyèfè.u bè Musa nyèfè.

awiyòn bè sanfè.

kònòni bè so sanfè.

Ali bè kèrèfè.

Fanta bè Musa kèrefè.

mobili bè Kante fè.

Ali bè wari fè.

Ali taara Fanta fè.

feere ... (ma)

a b'a feere kè!

n' b'a feere aw ma.

tamati bè feere yan.

feere n.

musow bè feere kè.

fèn n.

fèn wèrè

fewuruye-kalo n.

fila num.

filanan

fili v.

a tè fili tuguni.

fin adj.

finman adj. mod.

fin v.

fin v.

san finna.

muso ye fini fin.

finfin n.

finikisè (fini-kisè) n.

fini n.

finikònò (fini-kònò) n.

finyè adj.

finyèman adj. mod.

finyèya v.

turn off, to branch off, rip off, tear, divide

After that, you turn to the left.

add (on to ---)

Add some on to it?

Ten francs will be added on to it.

body

fever (body-heat)

the body (body-bone)

ardent, strong, audacious, fierce

nerve

family name

He is in back. (He is out back).

He is in back of the house (behind the house).

She is in front (out front).

They are in front of Moussa.

The plane is in the sky (up high).

The bird is above the house (on top of the house).

Ali is nearby (out at the side).

Fanta is next to Musa (beside Musa).

Kante has a car (a car is with Kante).

Ali wants/likes money.

Ali went to Fanta's.

sell (...to)

Of course he'll sell it.

I'll sell it to you.

Tomatoes are sold here.

selling

Women are selling.

thing

another thing, something else

February (not usually used without kalo)

two

second

made a mistake, be mistaken, err

He won't be mistaken again.

black, dark, obscure

get black, dark; dye (indigo)

The sky darkened.

The woman dyed the cloth.

charcoal

fonio (fonio grain)

cloth

strip of cloth

light

finyèya (finyè-ya)	v.	to get light (weight)
a doni finyèyara.		His load lightened.
i ka n'doni finyèya!		You should lighten my load!
fisa	adj.	better
fisaya (fisa)	v.	be better, do better, prefer, improve
e fisayara ne ye.		You did better than I.
a b'a muso fòlò fisaya n'a muso filanan ye.		He prefers his first wife over his second.
fitini	adj. mod.	little, small, young
fitiri	n.	prayer at dusk, dusk, sunset
fiye	n.	bile
fo	conj.	until, to, up to, except
fò	v.	say, speak, tell
fò ... kò	v.	miss ... (someone)
n'fòra i kò kunun.		I missed you yesterday.
fogonfogon	n.	lung
fòlò (fòlò)		first, at first, long ago, formerly
fòlò	v.	start out, begin by/with
a bè fòlò ka dumuni kè		He begins with eating.
fonènè	n.	cold season
fòrò	n.	penis
foyi (in negative sentence)	n.	nothing
fula	n.	Fula, Fulani people
fulakan (fula-kan)	n.	Fula language
funteni	n.	heat
furu	n.	marriage
furu	v.	marry (a woman)
furu	n.	marriage
furufuru	n.	breakfast cake, pancake
furunafolo (furu-nafalo)	n.	dowry

G

ga	n.	stand built in shade for men to sit on
ga	n.	kitchen, hearth
gabugu (ga-bugu)	n.	kitchen (hearth-hut)
gaari	n.	string, thread
galaka	n.	side
galama	n.	ladle, large spoon
gan	n.	okra
gan (var. gwan/gòni)	adj.	hot
gan	adj. mod.	
gan	v.	
gan ... la	v.	to heat, to be difficult for, to be hard for
a taali bè gan ne na.		Her leaving will be hard for me.
garabali	n.	sheep selling place
garanke	n.	cobbler, leather worker
gèlèn	adj.	hard, difficult, expensive
gèlènman: gèlèn	adj. mod.	
gèlèya	v.	
a ka gèlèn.		It's hard, expensive, difficult
a da ka gèlèn.		Its price is expensive.
a man gèlèn.		It is not hard, expensive, difficult.

gèlèya (gèlèn-ya) v.
a sòngò gèlèyara.
 jula ye bagi sòngò gèlèya.
gènènkala (gènèn-kala) n.
gèrè v.
gese n.
gese_da v.
a tè se ka gese_da.
gesedala (gese-da-la) n.
girin adj.
 girinman; girin adj. mod.
 girinya v.
girinya (girin-ya) v.
a muso girinyara.
 dumuni ye ne (la)girinya.
go adj.
 goman, go adj. mod.
 goya v.
 goman; go adj. mod.
goni adj.
 goniman; gonin adj. mod.
 goniya v.
goniya (gonin) v.
 ji_goniyara.
 muso_bè ji goniya don o don.
gudòròn ('Fr.) n.

become hard, expensive, difficult
 The price became expensive.
 The Dyula raised the price of cloth.
 shin
 to approach, get close to
 cotton thread
 weave (thread, create, put down)
 He can't weave.
 weaver (thread-create-er)
 heavy

 get heavy, become heavy
 His wife got heavy.
 Eating made me heavy.
 bad tasting, stupid, ugly, worthless
 bad (of food)

 bad (of food)
 hot

 get hot
 The water got hot.
 The woman heats water every day.
 paved road

H

hàkè n.
hakè to!
hakè-to n.
hakè-to b'a la.
hakili n.
 hakili bò ... kò
hèrè n.

sin, guilt
 Excuse me!
 forgiveness, mercy
 We ask your mercy.
 mind, spirit, thought
 forget
 good luck, happiness, peace

I

i
 Isa n.
 Isiaka n.

you (sing.)
 male first name
 male first name

J

jaabi (laminè) v.
a ma ne jaabi fòlò.
jabi n.
jaba n.
Jabate (Diabaté) n.
jabibi n.
jago n.
 u bè jago_kè duguba_kònò.
jago v.
 u bè ba_jago.

answer
 He hasn't answered me yet.
 answer
 onion
 family name
 pineapple
 marketing, trading, commerce
 They market in big towns.
 market, trade (in)
 They market goats.

Jakite (Diakité)	n.	family name
Jalo (Diallo)		family name
jamanjan (var. jan)	adj. mod.	long, tall, far, high
jan	adj.	
janya	v.	
jamu	n.	last or family name
Jamusa	n.	male first name
jan	adj.	tall, long, far, high
jamanjan/jan	adj. mod.	
janya	v.	
janya	v.	lengthen, get tall, get long
y'an kasira lajanya		You lengthened our way.
Musa janyana.		Moussa grew tall.
jan	adj.	
jan, jamanyan	adj. mod.	
Jara (Diarra)	n.	family name
Jawara (Diawara)	n.	family name
jè	adj.	white, clear, light, clean
jèman; jè	adj. mod.	
jè, jèya	v.	
jègè	n.	fish
jele	n.	axe
jelekise (jele-kisè)	n.	axe blade (axe-core)
jeli	n.	bard, griot
jelikè	n.	male bard
jelimuso	n.	female bard
jèman	adj. mod.	white, clear, light
jè	adj.	
jè, jèya		
Jènèba	n.	female first name
Jenfa	n.	male first name
jèya	v.	get white, whiten, clean, purify, clarify
so konona jera sisan.		The house is clean now.
a y'i jeya n' ye.		He was honest with me.
a y'a ka mobili ko k'a jèya.		He cleaned his car.
jè	adj.	
jè/jèman	adj. mod.	
jè/jèya	v.	
ji	n.	water
Jibirilu	n.	male first name
jira ... la	v.	show (something) to (someone)
n'b'a fè ka n ka so_jir'i la.		I want to show you my house.
n'bè sira_jir'i la.		I'll show you the road.
jiri	n.	tree
jiriden (jiri-den)		fruit (tree-offspring)
jò	v.	stop, stand up, erect, build (as house),
		hold an event
mobili tè jò yan.		The car doesn't stop here.
a t'i jò fo fitiri.		He doesn't stop until dusk.
a bè so_jò.		He builds houses.
dògò bè jò alamisa o alamisa.		The fair (market) is held every Thursday.
joli	n.	blood
jolisira (joli-sira)	n.	vein (blood-path)

joli n.
joli joli
jònmaya n.
joona adv.
jugu adj.
jugu/juguman adj. mod.
juguya v.
juguya v.
wulu_juguyara.
i kana wulu_lajuguya!

ju n.
jukunan n.
jula n.
juma (don) n.
jumèn int.
mobili_jumen bè santiri_la?

How much?
 How much each (a piece)?
 offense
 early, quickly
 mean, nasty, vicious

 get mean, get worse
 The dog got mean.
 Don't make the dog worse! (i.e.
 provoke, tease)
 base, bottom, source
 bottom, buttocks
 merchant, trader
 Friday
 which?
 Which car is at the center?

K

kaari n.
kaari_tu v.
ka kòrò adv.
kaba n.
kabini conj.
kabini sisan
kafe n.
Kaja (Kajatu) n.
kala v.
kalali n.
kalali-yòrò n.
kala n.
jelekala
murukala
kalan v.
kalan n.
kalanden (kalan-den) n.
kalanso (kalan-so) n.
kalandiriye n.
kalaya (kalan) v.
ji_kalayara.
a bè ka ji kalaya.
kalan adj.
kalan/kalanman adj. mod.
kali v.
kalifa (...la) v.
a bè misiw kalifa ne na
Kalilu n.
kalo n.
kalo nata, kalo kura n.
kalo in na n.
kalo o kalo n.
kalo tèmènnen n.

spit
 to spit
 in the past, of old
 corn
 from, since
 from now on, hereafter
 coffee
 female first name
 sew
 sewing
 tailor's, sewing place
 handle
 axehandle
 knifehandle
 study, learn, read
 study; learning; reading
 student (study-child)
 classroom (study-house)
 calendar
 to get hot
 The water got hot.
 He is heating water.
 hot (restricted to liquids)

 swear
 care for, consign (to...)
 He put the cows in my care.
 male first name
 month
 next month
 this month
 every month
 last month

<u>kaman</u> n.	area of shoulder, shoulder, wing
<u>kamankòròla</u> (kaman-kòròla) n.	armpit (shoulder-underneath)
<u>kamankun</u> (kaman-kun) n.	shoulder (shoulder-head)
Kamara (Camara) n.	family name
Kamisògò (Kamissoko) n.	family name
kan n.	neck, throat, upper extremities
kan n.	voice, language, sound
kan-to v.	retort, answer back
kan adj.	same, equal
kanyaman adj. mod.	
kanya v.	
kan adj.	obliged to, to have to
n' ka kan ka taa so.	I must go home.
n man kan ka to <u>yan</u> .	I must not stay here.
kan p.	on
<u>lakèrè bè tabali kan</u> .	There is chalk on the table
<u>a dògòmuso bè dèbèn kan</u> .	Her little sister is on the mat.
Kante (Kantè) n.	family name
kan-to v.	retort, answer back
<u>a y'i kan-to ko Fanta tè na</u> .	He answered you back that Fanta isn't
Kanute (Kanoute) n.	family name coming.
kanyaga n.	south
kanyaman adj. mod.	same, equal
kan adj. mod.	
<u>karamògò</u> (<u>karan-mògò</u>) n.	teacher(study-person)
kare n.	block
kari n.	last price, final price
karikari n.	very last price
kari (don), dimasi(don) n.	Sunday
Kariba n.	male first name
kasò, <u>kasobon</u> (<u>kasò-bon</u>) n.	prison (jail-house)
kè v.	to do, make, spend, happen, occur, tran-
kilomètri kelen kè	do (to go) 1 kilometer spire
<u>dò</u> <u>fila</u> kè	do (to spend) 2 days
<u>sàn</u> <u>fila</u> kè	do (to spend) 2 years
kegun adj.	clever
kegunman; kegun adj. mod.	
kèlè n.	fight, battle, struggle, war
kèlè v.	fight, make war
kèlèbolo n.	battalion (war-arm)
kelen num.	one
kènè adj.	well, healthy
kènèman adj. mod.	
kènèya v.	
kènèbòdafè n.	dawn, daybreak
kèrè n.	side
kèsu ('Fr.) n.	cash box
Keyita (Keita) n.	family name
kibaruya or kibarua n.	news
kilibara n.	testicles (egg-gourd)
kini n.	prepared rice
kininama (kini-nama) n.	rice with sauce (rice-saucy)
kinin n.	right, righthand
kininbolo	right hand
kininfè	to the right

kiriyon ('Fr.) n.

kisè adj.

kisè adj. mod.

ko v. (irregular)

n ko i ka to yan.

i ko mun?

i ko dī?

ko v.

an b'an ko.

an bè Musa ko.

ko v.

su kolen

su kora

fo ka su ko (fo su ka ko)

kò n.

kòkolo (kò-kolo) n.

kò p.

a/o kò

kogo n.

kògò n.

kògò n.

kojugun adv.

kòkolo (kò-kolo) n.

kolo n.

kòkolo n.

kunkolo n.

kolon adj.

kolon adj. mod.

kòlòsi v.

a bè misiw kòlòsi kosèbè.

a b'i kòlòsi musow la.

a ye kòlòsili kè sira la.

Konare (Konaré) n.

Konate (Konaté) n.

Kònè (Koné) n.

kòngò n.

koni

ne koni be taa.

kònò p.

a b'a kònò.

a muso bè so kònò.

kònò n.

kònò ta

kònòma

kònò, kònòni n.

pencil

brave, courageous

say

I said you should stay.

What did you say? Pardon?

What did you say? Pardon?

to wash, bathe

We bathe

We wash Musa.

fall (of night)

Ko is a verb which occurs only intransitively and for which su "night" is the only possible subject.

night fallen

night has fallen

until nightfall

back

spine (back-bone)

after, beyond, in addition to

after it/that, beyond it/that, addition

to it/that

wall

chest

salt

too, too much

spine (back-bone)

bone

backbone

head, skull

incapable, worthless

look after ..., look out for, to watch out (for)

He looks after cattle closely.

He watches out for women.

He observed (carefully) along the road.

family name

family name

family name

hunger

no matter what

No matter what, I'm going.

in, inside

It's inside it.

His wife is in the house.

stomach

(take belly) become pregnant

pregnant

bird

konòntòn num.
 kònòntònnan
 kònyò n.
 kòori n.
 kori
 kori i bè taa?
 kòrò p.
 a bè tabali kòrò.
 Musa bè jukòrò.
 kòrò n.
 kòrò n.
 kòròkè (kòrò-kè) n.
 kòròmuso (kòrò-muso) n.
 kòrò adj.
 kòrò adj. mod.
 kòrò v.
 kòròbòròkan n.
 kòròn n.
 Korotumu n.
 kosèbè adv.
 Koyita (Koita) n.
 Kulubali (Coulibaly)
 kuma n.
 kuma v.
 kumun adj.
 kumun adj. mod.
 kun n.
 kun da v.
 kuncè (kun-cè) n.
 kungolo (kun-kolo) n.
 kunsèmè (kun-sèmè) n.
 kunsigi (kun-sigi) n.
 kunsigi jè n.
 kuntigi (kun-tigi) n.
 kunan adj.
 kunanman; kunan adj. mod.
 kunasini n.
 kunasini kò n.
 kunba adj.
 kunbèrè n.
 kungo n.
 kùntaa
 a fanga kùntaa
 kunun n.
 kunun v.
 n'kununna
 Ali bè n'kunun.
 kura adj.
 kura adj. mod.
 kurun n.
 kurun n.
 Kuyate (Kouyate) n.

nine
 ninth
 marriage
 cotton
 yes-no question marker
 Are you going?
 under, near, underneath
 It's under the table.
 Moussa is down below (underneath).
 significance (may be related to "underneath")
 elder of same generation, older brother or
 sister, cousin
 older brother
 older sister
 old, ancient

sanghai language
 east
 female first name
 very
 family name
 family name
 speech, speaking
 speak
 sour

head, upper extremities
 do, have one's hair done
 skull
 head (head-bone)
 brain
 hair (head-hair)
 gray or white hair
 boss, director (head-chief)
 bitter

day before yesterday
 3 or more days ago
 fat, big, imposing
 knee
 the bush, the woods
 length of time
 length of time of his power
 yesterday
 wake up, get up in the morning
 I woke up.
 Ali awakens me.
 new

canoe, train (means of transportation)
 stool
 family name

L

la (na after m, n, etc.)

a bè lakoli la.

a bè kasobon na.

a bè Mali la.

laansara n.

labèn v.

an k'an labèn

u y'u labèn.

labò v.

ladiya v.

a y'a den la diya.

ladon (la plus don) v.

i ka ne ladon siniman na!

lafinyè v.

n'be n'lafinyè.

a b'a sègèn lafinyè.

lajanya v.

y'an kasira lajanya.

lakali v.

lakèrè n.

lakoli ('Fr.) n.

Lala n.

lamèn v.

n' be i lamèn.

(n'tulo b'i la)

lamini n.

lamò v.

jòn y'i lamò?

lanya v.

a y'a ka so lanya.

lasa v.

lenburu n.

lenburuba n.

lenburuji (lenburu-ji) n.

lenburukumun (lenburu-kumun) n.

lèrè ('Fr.) n.

lètèrè n.

Li (Ly) n.

liburu n.

at, in

He is at school.

He is at the prison.

She is in Mali.

late afternoon

to prepare (oneself)

Let's prepare ourselves.

They prepared themselves.

find (a place, discover)

make good, happy

He made his child happy.

make ... enter, let ... in (from don-
to enter)

You should get me into the movie!

repose, to rest

I rest (myself).

He rests his tiredness.

lengthen

You lengthened our way.

to tell

chalk

school

female first name

to listen to

I'm listening to you

surrounding area, suburbs

to bring up, to raise

Who brought you up?

improve

He improved his house. (He had his
house improved)

keep in memory

citrus fruits

orange (big citrus)

lemonade (lemon-water)

lemon (sour citrus)

hour, time

letter

family name

book

M

ma p.

n' ye wari di a ma.

i den bè dugumà.

Musa bè kènèma.

magan adj.

maganman; magan adj. mod.

magèn v.

u bè sugu magèn.

to, on, at (dative)

I gave her the money.

Your child is on the ground.

Musa is outside.

soft, loose

go to (a place), flock to

They will attend the market.

Makalu (Macalou)	n.	family name
ma _{ko} (ma-ko)	n.	need (essence-thing)
ma _{kò} nò	v.	to wait for ...
n'tun b'i ma _{kò} nò yèn.		I was waiting for you there.
ma _{lo}	n.	rice
Mama (Maramu)	n.	female first name
Mamadu (Madu, Seyba)	n.	male first name
ma _{goro}	n.	mango
ma _{nyò}	n.	corn
ma _{ra}	v.	to keep
ma _{rifa}	n.	gun
ma _{rifa} dila _{la} (ma _{rifa} -dila _{la})	n.	gunsmith (gun-repair-er)
Ma _{riko}	n.	family name
ma _{ri} sika _{lo}	n.	March
ma _{sa}	n.	king
ma _{saw}	n.	relatives
ma _{siri}	v.	make up
ma _{kalo}	n.	May
ma _n	v.	last a long time, be a long time, stay/pass a long time
a ma _n na		It's been a long time.
a tu _{ma} ma ma _n .		It hasn't been a long time; recently
ma _{di} ('Fr.)	n.	noon
ma _{di} fè		at noon
ma _n	v.	drink, smoke, eat a liquid food like porridge
n' tē si _{ga} ra _{ti} ma _n .		I don't smoke (cigarettes).
ma _n fènw (ma _n -fènw)	n.	drinks (drink-thing-s)
ma _n nògò (ma _n -dògò)	n.	thirst (drink-need)
ma _{nan}	n.	utensils, house-hold articles, tools
ma _{nè}	v.	catch, grab, take, seize
ma _{nè} o ma	v.	to hold against
ma _n nògò (ma _n -dògò)	n.	thirst (drink-need)
ma _{sèn}	adj.	small, thin
ma _{sèn} man, ma _{sèn}	adj. mod.	
ma _{si}	n.	cow, beef
ma _{si} gè _{na} (ma _{si} -gè _{na} -la)	n.	cattle headman (cow-chase-er)
ma _{siri}	n.	mosque
ma _o	n.	person of alternate generation, grandparent, grandchild, always used in compound with kè, muso, den
ma _{kè}	n.	grandfather
ma _o mu _{so}	n.	grandmother
ma _o de _n	n.	grandchild
ma _o gò (ma _o gòw)	n.	person (people)
ma _o gò dō		someone (a certain person)
ma _o gò si		no one
ma _o ni	n.	a porridge, usually of millet
ma _{to}	n.	mobylette, motor bike
ma _n	int. n.	what
Ma _{sa}	n.	male first name
ma _{so} (i ma _{so})	n.	wife, woman (your wife)/no definite article meaning wife/

N

n' short form of ne
 emphatic form nne
 na n.
 na v.
 a bè na yan tuma bèe.
 na bò ... ye v.
 u nana bo ne ye.
 na ni X ye v.
 na ni wari ye!
 na-tuma n.
 nali (na+li) n.
 naani num.
 naaninan
 nafalo n.
 furunafalo (furu-nafalo) n.
 nàgasi v.
 nali (na+li) n.
 namasa n.
 namasatigi (namasa-tigi) n.
 nanaye, nana n.
 nba
 nburu n.
 nege n.
 nègè n.
 nègèso (nègè-so) n.
 nèn n.
 nènè n.
 Ngolo n.
 ngònò n.
 ni diminutive suffix
 musoni n.
 denni n.
 ni sub. conj.
 ni conj.
 long form: ani
 nin dem. or pro
 ninw dem. or pro
 nisòn n.
 nka conj.
 nogo n.
 nògòn adj.
 nògònman; nògòn adj. mod.
 nògòya v.
 nògòya v.
 a nògòyara.
 nògòn adj.
 nònkònkuru n.
 nònò n.
 nòrò v.
 a bè wolo nòrò.

I

sauce
 come
 He comes here all the time.
 come visit
 They came to visit me.
 come with X, to bring X
 Bring the money!
 arrival time, coming time
 coming, arriving, arrival
 four
 fourth
 wealth
 dowry
 destroy
 coming, arriving, arrival
 banana
 bananaseller (banana-owner)
 mint
 male response to greeting
 bread
 desire
 iron
 bicycle (iron-horse)
 tongue
 cold
 male first name
 throat
 little, small, young
 little woman
 small child
 if, when
 and (noun conjunction)
 this
 these
 humor, mood
 but
 intestines
 easy, cheap
 get easier, get better
 He got better (well).
 elbow (elbow-protuberance)
 milk
 glue, stick
 He glues the leather.

nowanburu kalo n.
nse
 ntènèn (don) n.
 ntènèn o ntènèn
 ntènèn (don) nata n.
 ntènèn (don) tēmènnen n.
 ntola n.
 ntomi n.
 ntomiji (ntomi-ji) n.
 numan
 numanbolo n.
 numanfe
 numu n.
 nun n.
 nyamakala n.
 (?nyama-kala)
 Nyarè (Niaré) n.
 nyè (nyi-ya) v.
 kalan bè ka nyè sisan
 nyè ... ma (nyi ... ya) v.
 i tè se ka nye n'ma?
 nyè n.
 nyèda (nyè-da) n.
 nyèkansi (nye-kan-si) n.
 nyèkòròsi (nyè-kòrò-si) n.
 nyèfò ... ye v.
 ('nyè+fò)
 karamògò bè ko nyèfò an ye.
 nyègèn n.
 nyègènébara (nyègèné-bara) n.
 Nyele n.
 nyènajè (nye-laje) n.
 nyènyènkini n.
 nyi adj.
 nyuman adj. mod.
 nyè v.
 nyinan n.
 nyin n.
 nyò n.
 nyògòn
 an ye nyògòn ye.
 u ye nyògòn sòrò.
 nyuman adj. mod.
 nyi adj.
 nyè v.
 nzamè n.

November
 female response to greeting
 Monday
 every Monday
 next Monday (any day)
 last Monday (or any day)
 soccer
 tamarin
 tamarin juice (tamarin-water)
 left
 left hand
 to the left
 blacksmith
 nose
 casted person

 family name
 become good, pretty
 Studying is getting better now.
 come to the aid of ...
 Can't you kelp me?
 eye, face, front, fore, forward
 face (front-mouth)
 eyebrow (eye-on-hair)
 eyelash (eye-under-hair)
 to explain something (to someone)

The teacher explains the affair to us.
 urinal, W.C.
 bladder (urine-gourd)
 female first name
 amusement, recreation
 millet dish
 good, nice, perfect

this year
 teeth
 millet
 each other
 We saw each other.
 They found each other.
 good, nice, perfect

Senegalese rice dish
 (riz au gras)

q

qaniya n.
 kèlè qaniya

desire, envy
 envy of war

o dem. or pro
olu plural
 òkutoburu kalo n.
olu dem. or pro
o singular
 òwò

pan v.
 poponi n.
 pòsiti ('Fr.) n.
 poti ('Fr.) n.

Rokiya (Rokiyatu) n.

saafo n.
 saba num.
 sabanán
 sababu n.
 sabara n.
 sàbati v.
 Safi (Safiatu) n.
 safine n.
 saga n.
 sagasogo n.
 saheli n.
 Sajo n.
 Sakiliba (Sakiliba) n.
 Salifu n.
 salon n.
 Samaseku (Samassekou) n.
 samiyè, samiya n.
 san n.
 san v.
 n' b'a san.
 san n.
 san fila o san fila
 san o san n.
 san wèrè n.
 Sanba n.
 sani adj.
 Sankare (Sangare) n.
 santiri ('Fr.) n.
 sara n.
 se v.

O

that
 October
 those
 yes

P

jump, fly
 mobylette, motorbike
 post office
 cup (a market measure)

R

female first name

S

late evening, night
 three
 third
 cause, reason
 sandal
 reinforce, uphold
 female first name
 soap
 sheep
 meat of sheep, mutton
 north
 female first name
 family name
 male first name
 last year
 family name
 rainy season
 sky, high, top, heavens
 buy
 I'll buy it.
 year
 every two years
 every year
 next year
 male first name
 clean
 family name
 (training) center
 pile, measure, bunch
 arrive, reach, be able (to do),
 be capable of

n'bè se lakoli la lèrè 8 na.
 Mamadu bè se fèn caman na.
 Fanta tè se ka taa dugu kòndò.
 se X la v.
 se mògò dò la
 n'bè se i la.
 segin v.
 n' bè segin so.
 n' bè wari segin.
 segin X kan
 sèbèn v.
 sèbènfura (write-leaf) n.
 sèbènni (seven-ni) n.
 Sedu n.
 segi n.
 segin num.
 seginna
 Seku n.
 seli v.
 seli n.
 seli-saga n.
 selifana n.
 sen n.
 a taara a senna.
 senkòni (sen-kòni) n.
 senkuru n.
 sennamògòw (sen-na-mògò) n.
 setègè (sen-tègè) n.
 sènè n.
 a bè sènè kè don o don.
 sènè v.
 a bè nyò sènè samiya tuma na.
 sènekèla (sènè-kè-la) n.
 seri n.
 sèsi n.
 sètanburu kalo n.
 Seyba (Mamadu) n.
 shè n.
 (var. sè, sisè)
 si n.
 kunsi
 si v.
 sira
 sibiri (don) n.
 sigarati n.
 sigi v.
 dumuni sigira
 n' y'a sigi tabali kan.
 don ka sigi v.
 sigilan n.
 sigin-nyògòn n.
 sin n.
 Singare n.

I arrive at school at 8 o'clock.
 Mamadou is capable of many things.
 Fanta can't go to town.
 to beat somebody
 to beat somebody
 I can beat you.
 return, come back, go back
 I return home.
 I return the money.
 repeat, do again
 write
 sheet of paper
 writing (write-ing)
 male first name
 basket (a market measure)
 eight
 eighth
 male first name
 pray
 prayer, festival
 sheep for a festival
 early afternoon
 leg; foot
 He went on foot.
 toe
 ankle
 pedestrians, those who walk
 (foot-on-persons)
 foot
 farmwork, growing
 He does farmwork every day.
 cultivate, farm, grow
 He grows millet in the rainy season.
 farmer (cultivate-do-er)
 a porridge, usually of rice
 chair
 September
 male first name
 chicken

 hair
 head hair
 to pass, spend the night
 passed the night (past tense)
 Saturday
 cigarette
 sit, set, be seated, set down
 The food is served.
 I put it down on the table.
 predict (set the day)
 chair (sitting down place)
 neighbor
 breast
 family name

sini	n.	tomorrow
sinikènè	n.	day after tomorrow
siniman ('Fr.)	n.	movie, movie theatre
sinyè	n.	time, occasion
a nana sinyè saba.		He came three times.
sinyè fila don o don		twice a day
sira	n.	path, road
sira kelen		straight (one road)
sira	n.	tobacco
siramugu	n.	snuff (tobacco-powder)
Sira	n.	female first name
Siriman	n.	male first name
sisan	n.	now
sisan	adv.	now
Sise (Cissé)	n.	family name
Sisòkò (Cissoko)	n.	family name
so	n.	house, compound, living area
somògò (somògòw)	n.	family person (family)
so	n.	horse
sogo	n.	meat, flesh, wild game
sogo kènè		fresh meat
sogobu (sogo-bu)	n.	muscle (meat-flesh)
sògòma	n.	morning
sògòma fè		in the morning
sògòma da fè		early in the morning
sògòma in na	n.	this morning
sògòma o sògòma	n.	every morning
solo	n.	hip
sòn	v.	to accept, to resign oneself to
i ka kan ka sòn o ma.		You have to accept that.
sòngò	n.	price
sòni	n.	finger nail
sòrò	v.	find, get, obtain
n' b'i sòrò kalanso kònò.		I'll find you in the classroom.
sogo bè sòrò suguba la.		Meat is found in the central market.
su	n.	evening, night, night time
su fè		at night
surò	n.	last night
su in na		this evening, this night
su o su	n.	every night
su	v.	to dip
sugu	n.	market
suguba (sugu-ba)	n.	central market (Market-big)
sugu	n.	kind, type, sort
sukaro ('Eng./Fr.)	n.	sugar
Suko (Souko)	n.	family name
suman	adj.	cold, slow
suman	adj. mod.	
Sumaoro	n.	family name
Sumare (Soumaré)	n.	family name
sumu	n.	dental cavity
sun	n.	sole of foot
sunògò	v.	sleep
a bè sunògò.		He is sleeping.
surò	n.	last night

suròfana (su-rò-fana) n.
 surun adj.
 surunman, surun adj. mod.
 surunya v.
 seli surunyara.

dinner, evening meal (night-at-meal)
 short, near
 approach (time or distance)
 The festival is approaching.

T

ta v.
 i k'a ta.
 taa v.
 n' bè taa so.
 taa bò ... ye
 Bari taara bò Musa ye.
 taa yaala
 a taara yaala.
 taali n.
 tabali n.
 tabalitigi (tabali-tigi) n.
 tabulo n.
 takisi n.
 tamati n.
 Tambura (Tamboura) n.
 tan num.
 tannan
 tarata (don) n.
 Tarawele (Traore) n.
 tègè n.
 tègèkònòna (tègè-kònòna) n.
 teli adj.
 teliman; teli adj. mod.
 teliya v.
 teliya v.
 a b'i teliya ka taa saga_san.
 ten n.
 tèmèn v.
 i mana tèmèn o yòrò_la, i b'a ye.
 a ka nyi ka tèmèn bèe kan.
 tènènmuso n.
 tèrèmè v.
 tèrèmèli n.
 teri n.
 terikè n.
 tiga n.
 tigadègè n.
 tigadègèna (tiga-dègè-na) n.
 na-tiga
 tigatigi (tiga-tigi) n.
 tigè n.
 u ye bagi caman tigè.
 tigè v.
 i bè gudòròn fila tigè.
 i bè sogo_tigè ni muru_ye.

take, carry
 Take it!
 go
 I go home. (I am going home.)
 go visit
 Barry went to visit Moussa.
 wander around, go walking
 She went out to walk around.
 going, trip, departure, voyage
 table
 table merchant, merchant selling goods
 from a table (table-owner)
 blackboard
 taxi
 tomato
 family name
 ten
 tenth
 Tuesday
 family name
 hand, palm, foot
 palm (hand-inside)
 fast
 hurry, rush
 He's rushing to go and buy a goat.
 forehead
 go past, to pass up/by, surpass
 When you've passed that place, you'll
 see it.
 She is better than all.
 paternal aunt (father's sister)
 bargain
 bargaining
 friend
 friend (male)
 peanuts
 peanut butter
 peanut sauce
 peanutseller (peanut-onwer)
 cloth
 They bought a lot of cloth.
 cut, traverse, cross
 You'll cross two paved roads.
 You cut meat with a knife.

tila ... la v.
 a bè tila baara_la.
 an tilala baara_la.
 tile n.
 tile
 tile fè
 tile damadòw
 tile in na
 tile o tile n.
 tilebin (tile-bin) n.
 tilegan (tile-gan) n.
 tilegan fè n.
 tilelafana (tile-la-fana) n.
 tilema n.
 tilen v.
 i b'i tilen nin sira_fè.
 tilen v.
 timi adj.
 timiman, timi adj. mod.
 tinyè v.
 marifa bè tinyè
 baara bè tinyè.
 a ye ne ka rajo tinyè.
 to v.
 n'tè to kalanso_kònò.
 to ... la
 an tora baro_la.
 to n.
 tosira (to-sira) n.
 tobi v.
 a bè to tobi.
 tōgō n.
 tōgō n.
 tōnō n.
 tōorō n.
 tubabu n.
 tubabukan (tubabu-kan) n.
 tufa n.
 tuguni adv.
 tulon n.
 tulon_tè kèlè_sà.
 tulon_kè v.
 u bè tulon_kè.
 tuma n.
 tuma dōw
 tuma ni tuma
 tuma o tuma
 tuma_bèe
 Tunkara (Touunkara) n.
 tunun v.
 n'tununnen don.
 Ture (Touré) n.

finish with
 He finishes the work.
 We've finished with the work.
 sun, day
 heat of day
 in the heat of the day
 some days
 during this day
 every noon (heat of day)
 west (sun fall)
 the heat of the day (sun-hot)
 in the heat of the day (hottest part)
 lunch, noon meal (sun-at-meal)
 hot season
 straighten, go straight
 You go straight on this road.
 to pass the day, spend the day
 sweet

 spoil, ruin, break, bust
 The rifle will break.
 The work will be ruined.
 He ruined my radio.
 stay, remain, leave (alone)
 I don't stay in the classroom.
 remain at ..., to keep doing ...
 We kept on talking.
 to (dish made from millet flour)
 leftover to from the night before
 cook
 She cooks to.
 first name
 pelvis
 gain, profit, benefit
 trouble, problems, etc.
 Frenchman, whiteman
 French language (European-sound)
 roof
 again
 game, recreation, play
 Games don't put an end to war.
 play, to do games, etc.
 They play.
 time, moment
 sometimes
 sometimes, from time to time
 every time, all the time, anytime
 all the time
 family name
 get lost, lose
 I am lost.
 family name

U

u
 Umaru n.
 Umu n.
 uti kalo n.

they
 male first name
 female first name
 August

W

wa sentence final particle
 waati n.
walaha n.
 Waraba n.
 waranda n.
 wari n.
 warimisèn (misèn) n.
 Wasa n.
waye n.
 wècè n.
 wele v.
 jòn_tun bè ne wele?
 n'welera Fanta fè.
 wo n.
 wòlo v.
 n den laban wolola salon.
 wolo n.
 wolo n.
 wolonwula num.
 wolonwulanan
 wòorò num.
 wòorònan
 woro n.
 woro n.
 worodugu (woro-dugu) n.
 wòsi v.
 wòsiji (wòsi-ji) n.
 wula n.
 wula fè
 wula da fè
 wula in na
 wula o wula n.
 wuli v.

question marker
 time, moment
 midmorning
 female first name
 veranda, covered terrace
 money
 small change, coins
 female first name
 butcher
 change
 call
 Who was calling me?
 I was called by Fanta.
 hole (as in a wall or bag)
 bear (a child)
 My last child was born last year.
 skin
 leather, animal's skin
 seven
 seventh
 six
 sixth
 thigh
 kola
 south (kola-land)
 perspire, sweat
 sweat, perspiration (sweat-water)
 afternoon until sundown
 in the afternoon
 early in the afternoon
 this afternoon
 every afternoon
 get up, rise up

Y

yan adv.
 Yaya n.
 ye v.
 n'bi ye
 yiriwa v.
 yòrò n.
 baarayòrò
 sigiyòrò

here
 male first name
 see
 I see you
 increase, augment
 place
 place of work, workshop
 place to sit, residence

Z

zanwuye kalo n.
 zuèn kalo n.
 zuluye kalo n.

January
 June
 July

